

A 11:2a
BRIEF EXPLICATION
OF THE 11:2a
ASSEMBLY'S
Shorter Catechism.

By ALEXANDER MAIR, M. A. late Minister of the Gospel at Forteviot.

That the Soul be without Knowledge, is not good.
Prov. xix. 2.

The Excellency of Knowledge is, that Wisdom giveth Life to them that have it. Eccl. vii. 12.

Wisdom is the principal Thing, therefore get Wisdom; and with all thy getting get Understanding. Prov. iv. 7.

Come, ye Children, hearken unto me; I will teach you the Fear of the Lord. Psal. xxxiv. 11.

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OF THE

ARTS AND MANUFACTURES

1851



BRITISH MUSEUM

1851

EXHIBITION

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BRIEF EXPLICATION

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The Assembly's Shorter Catechism.

INTRODUCTION.

Q. 1. **W**HAT is the chief End of Man?

A. Man's chief End, is to glorify God, and to enjoy him for ever.

Q. 1. *What is meant by an End?*

A. That which a Person proposes to himself in any thing he does.

Q. 2. *What is meant by a chief End?*

A. The main and principal Design a Person aims at in all he does.

Q. 3. *What is the main and principal Design Men ought to aim at in all they do?*

A. It is to glorify God, and to enjoy him for ever.

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Q. 4.

Q. 4. What is it to glorify God?

A. It is not to make him more glorious than he is, for he is most perfect and happy in himself; but it is to declare and shew forth his glorious Perfections.

Q. 5. How are we to declare and shew forth his Perfections?

A. By acknowledging his Perfections manifested in his Word and Works; by believing his Revelations; living according to his Will; desiring his Favour above all Things; and, in all we do, aiming at the Advancement of his Honour and Interest in the World.

Q. 6. How doth this Temper and Conduct shew forth his Perfections?

A. In as much as we hereby declare our Belief and Esteem of his Wisdom, Power, Goodness, and other Excellencies.

Q. 7. What is it to enjoy God?

A. It is to be happy in the Knowledge, the Likeness, the Favour, and the Presence of God.

Q. 8. Do they who glorify God enjoy him?

A. Yes: For good Men, even in this Life, do in some measure attain to it; and in the Life to come, will be perfectly happy in the Enjoyment of God to all Eternity.

Q. 9. Why should it be our chief End to glorify God and enjoy him?

A. Because he is most excellent in himself, and alone can make us happy.

Q. 10. May we propose no other End to ourselves but this?

A. No other chief End; but we may propose subordinate

subordinate or less principal Ends. Thus we may eat and drink to nourish our Bodies; we ought to be diligent in our lawful Callings, to provide for ourselves and Families. But all these and the like we are to do with a View to promote the great and chief End, of glorifying God, and enjoying him for ever.

Q. 2. What Rule hath God given to direct us, how we may glorify and enjoy him?

A. The Word of God, which is contained in the Scriptures of the Old and New Testament, is the only Rule to direct us, how we may glorify and enjoy him.

Q. 1. Why are the Scriptures called the Word of God?

A. Because the holy Men who wrote them, were moved thereto and inspired by the Spirit of God.

Q. 2. What Proofs have we that they were inspired by God's Spirit?

A. These among others. 1. The Excellency of the Doctrines; all which tend to the Glory of God, the Happiness of Mankind, the Advancement of Religion and Virtue; and therefore are worthy of God to reveal. 2. The Piety, Integrity, and extraordinary Gifts of the Prophets and Apostles, and the astonishing Miracles they wrought, which shew that they were sent and authorised of God. 3. The Accomplishment of many

remarkable Prophecies, which none but God could foretel ; such as, the Flood ; the *Israelites* Bondage in *Egypt* ; the *Babylonish* Captivity ; the Coming, Death, and Resurrection of Christ ; the Destruction of *Jerusalem* ; the Conversion of the *Gentiles* ; and the Propagation of the Gospel.

4. The Testimony given to the Scriptures by the Spirit of God, in making them the usual Means of convincing and converting Sinners, and sanctifying, comforting, and building up Believers.

Q. 3. *Why are these Scriptures called a Testament ?*

A. Because they contain the Covenant of Grace, or Will of God, concerning our Salvation ; which Covenant is sometimes called a Testament, in reference to the Death of Christ, by which it was confirmed, and the Blessings promised in it purchased and bequeathed as an Inheritance to his People. *Heb. ix. 15.—23.*

Q. 4. *Why is the former Part called the Old Testament ?*

A. Because revealed before the Coming of Christ ; when the Testament, or Covenant of Grace, was confirmed by the Blood of Sacrifices, which were but Types of the Death of Christ.

Q. 5. *Why is the latter Part called the New Testament ?*

A. Because revealed after the Coming of Christ ; when the Testament, or Covenant of Grace, was confirmed by the Death of Christ himself.

Q. 6. *Why is this Word of God said to be the only Rule to direct us, how we may glorify God and enjoy him ?*

A. Because

briefly explained.

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A. Because it is the only revealed, and the only sufficient Rule for this Purpose.

Q. 7. Is not the Light of Nature sufficient for this Purpose?

A. No; for though it may be of some Use this Way, yet by it we cannot certainly learn the acceptable Way of worshipping God, the Possibility and Method of his being reconciled to Sinners, the Certainty and Nature of a future State, and many other Things of great Importance to our Duty and Happiness.

Q. 3. What do the Scriptures principally teach?

A. The Scriptures principally teach, what Man is to believe concerning God, and what Duty God requires of Man.

Q. What Things are chiefly taught us in the Scriptures?

A. 1. The Doctrines we are to believe. 2. The Duties we are to practise.

PART I. *Of the Doctrines we are to believe.*

Q. 4. What is God?

A. God is a Spirit, infinite, eternal, and unchangeable, in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth.

A 3

Q. 1.

Q. 1. How does it appear that there is a God?

A. It appears from the Works of Creation and Providence, and the Consent of all Nations; but the holy Scriptures only sufficiently reveal him to Men for their Salvation.

Q. 2. How is God here described?

A. By his Nature and Perfections.

Q. 3. What is God as to his Nature?

A. He is a Spirit, that is, an invisible Being, without Flesh, Bones, or bodily Parts.

Q. 4. Are not bodily Parts, such as Eyes, Ears, and Hands, ascribed to God in Scripture?

A. Yes; but this is done only after the Manner of Men, and the more familiarly to point out to us his Perfections. Thus Eyes signify his infinite Knowledge; Ears, his Readiness to hear our Prayers; and Hands, his almighty Power.

Q. 5. Are there any Spirits besides God?

A. Yes; Angels, and the Souls of Men; but they are all created by God, and depend upon him.

Q. 6. What do you mean by the Perfections of God?

A. Those essential Properties, or divine Excellencies, which we find ascribed to him in Scripture; but which differ neither really from himself, nor one from another.

Q. 7. How are these Perfections commonly divided?

A. Into incommunicable and communicable, or inimitable and imitable.

Q. 8. What are the incommunicable or inimitable Perfections of God?

A. His

A. His Infinity, Eternity, and Unchangeableness : And they are so called, because no Resemblance of them is to be found in Creatures. Q

Q. 9. What is it to be infinite ?

A. To be without Bounds or Limits.

Q. 10. What is it to be eternal ?

A. To be without Beginning and End.

Q. 11. What is it to be unchangeable ?

A. To be always the same.

Q. 12. Is not God said to repent ?

A. Yes : But this is only spoken after the Manner of Men ; because God, without any Change in himself, does what Men do when they repent, or change their Mind. Thus as Men alter their Course of Life when they repent, so God is said to repent when he alters the Course of his Providence. See *Gen. vi. 6. 7. Jer. xviii. 8.*

Q. 13. In what respects is God infinite, eternal, and unchangeable ?

A. 1. In respect of his Being, that is, his Nature or Essence. 2. In respect of his communicable or imitable Perfections.

Q. 14. What are his communicable or imitable Perfections ?

A. His Wisdom, Power, Holiness, Justice, Goodness, and Truth : And these are so called, because some Resemblance of them is to be found in Creatures.

Q. 15. Are they in Creatures in the same Way that they are in God ?

A. No. In God they are all infinite, eternal, and unchangeable : but in Creatures they are finite,

nite, created, and liable to Change; as appears in the Case both of Angels and Men.

Q. 16. What is the Wisdom of God?

A. His essential Perfection, whereby he perfectly knows, and skilfully orders and disposes all Things; which eminently appears in the Order and Beauty of the Universe, and in the Contrivance of our Salvation.

Q. 17. What is the Power of God?

A. His divine Property, whereby he can do all Things that he pleaseth; which is manifested in creating and governing the World, in converting Sinners to himself, and will be further manifested in raising the Dead.

Q. 18. What is the Holiness of God?

A. His divine Excellency, whereby he is infinitely pure, loveth Righteousness, and abhorreth all Sin; which appears in the Purity of his Law, and in sending Christ to take away Sin.

Q. 19. What is the Justice of God?

A. The Perfection of his Nature, whereby he wills what is just and right, deals righteously with all his Creatures, and renders to every one their due, punishing the Wicked and rewarding the Good; which appears from the Equity and Goodness of his Laws, the Judgments sent upon the World for Sin, from the Sufferings and Death of Christ, and will further appear from the Rewards and Punishments of a future State.

Q. 20. What is the Goodness of God?

A. His divine Excellency, whereby he is altogether good in himself, and the Author of all Good; which is manifested in the Preservation and

briefly explained.

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and Provision made for all his Creatures, and especially in the Salvation of Men through Jesus Christ.

Q. 21. What is the Truth of God?

A. His essential Perfection, whereby he is most faithful to his Word, delighteth in Sincerity, and abhorreth all Falsehood and Dissimulation; which appears in accomplishing his Prophecies, executing his Threatenings, and fulfilling his Promises.

Q. 22. Are not God's Holiness, Justice, Goodness, and Truth, often called his moral Perfections?

A. Yes; because he always acts according to them, and proposes them to us as a Pattern for our Imitation. *Eph. v. 1.*

Q. 23. What should this Description of God teach us?

A. To admire and adore his divine and incomparable Excellencies, and to make him the chief Object of our Fear, Love, and Trust.

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. 1. How doth it appear that there is but one God?

A. The Scriptures assure us of it, *Deut. vi. 4. The Lord our God is one Lord*; and Reason itself tells us, that there can be but one first Cause or Maker of all Things.

Q. 2. Why is he called the living God?

A. Because he is Life itself, and gives Being and Life to all the Creatures.

Q. 3.

Q. 3. Why is he called the true God?

A. Because he truly is God, and to distinguish him from Idols and false Gods, and from every Thing that is called God.

Q. 6. How many Persons are there in the Godhead?

A. There are three Persons in the Godhead; the Father, the Son, and the Holy Ghost: And these three are one God, the same in Substance, equal in Power and Glory.

Q. 1. What is meant by the Godhead?

A. The divine Nature or Essence.

Q. 2. How does it appear that there are three Persons in the Godhead?

A. From Scripture: As, 1. From the Institution of Baptism, *Matth. xxviii. 19. Baptizing them in the Name of the Father, of the Son, and of the Holy Ghost.* 2. From the Apostolical Benediction, *2 Cor. xiii. 14. The Grace of the Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost, be with you all. Amen.* 3. From the Apostle's express Assertion, *1 John v. 7. There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

Q. 3. How does it appear that these three Persons are the same in Substance, and equal in Power and Glory?

A. Because the same divine Names, Perfections,

tions, Works, and Worship, are ascribed to them all.

Q. 7. What are the Decrees of God?

A. The Decrees of God are, his eternal Purpose, according to the Counsel of his Will, whereby, for his own Glory, he hath foreordained whatsoever comes to pass.

Q. 1. What do you mean by God's Decrees?

A. His eternal Purposes and Appointments concerning Things that come to pass in Time.

Q. 2. Hath God decreed all Things that come to pass?

A. Yes: For he hath determined to bring to pass what is good, and to permit what is Evil; yet in such a Way, as neither is God the Author of Sin, nor is Violence offered to the Will of the Creature.

Q. 3. How did he decree all Things?

A. According to the Counsel of his Will; and therefore all his Decrees are most wise, holy, free, and unchangeable.

Q. 4. For what End did he decree all Things?

A. For his own Glory, that is, for the Manifestation of his own Perfections.

Q. 8. How doth God execute his Decrees?

A. God executeth his Decrees in the Works of Creation and Providence.

Q. 9. What is the Work of Creation?

A. The Work of Creation is, God's making

making all Things of Nothing, by the Word of his Power, in the Space of six Days, and all very good.

Q. 1. How doth it appear that God made the World?

A. 1. The World could not be from Eternity; for then it would exist necessarily, which is absurd; and be subject to no Change, which is contrary to Experience. *2.* It could not make itself; for then it would be before itself, which is impossible; that which makes, being always before that which is made. And therefore, *3.* It must have been created by God, as the Scriptures teach us.

Q. 2. Of what did God make all Things?

A. He made the first Matter of Nothing, and all other Things he made out of that Matter, by the Word of his Power.

Q. 3. What do you mean by the Word of God's Power?

A. His powerful Word by which he spoke all Things into Being, saying, *Let them be*, and they were.

Q. 4. Could not his powerful Word have made all Things in an instant?

A. Yes.

Q. 5. Why then took he six Days to create the World?

A. To give us a more distinct View of the Order of the Creation, and to set us an Example of working six Days, and resting the seventh.

Q. 6.

Q. 6. What is meant by all Things being very good?

A. That all Things were made as God designed them, were all well adapted to their proper Uses, and all shewed forth the Wisdom, Power, and Goodness of their Creator.

Q. 7. On which of the Days was Man made?

A. On the sixth; for God provided for him a convenient Habitation, and all Things necessary for his Comfort and Use, before he gave him a Being.

Q. 10. How did God create Man?

A. God created Man Male and Female, after his own Image, in Knowledge, Righteousness, and Holiness, with Dominion over the Creatures.

Q. 1. How was Man made?

A. Male and Female, that is, Man and Woman.

Q. 2. Of what doth Man consist?

A. Of a Body and a Soul.

Q. 3. Of what was the Body made?

A. The Man's Body was made of the Dust of the Earth, and the Woman's was made of a Rib of the Man.

Q. 4. Of what was the Soul made?

A. It was immediately created by God, as all Spirits are.

Q. 5. What is the Soul?

A. A Spirit endued with Understanding to think, reason, and know; with Will to chuse or refuse;

and with Affections to love and hate, wish and desire, hope and fear, rejoice and grieve, and the like.

Q. 6. After whose Image was Man made?

A. After the Image of God.

Q. 7. Doth Man resemble God in his Body?

A. No; but in his Soul, for God is a Spirit.

Q. 8. Wherein consists the Image of God in Man?

A. In four Things. 1. Knowledge in the Understanding, by which he knew what was necessary to his Duty and Happiness. 2. Righteousness in the Will, by which he was inclined to that which was good. 3. Holiness in the Affections, by which they were all pure and regular, and subject to Reason and the Will of God. 4. Dominion over the other Creatures, they being subject to him, and made for his Comfort and Use. Gen. i. 28.

Q. 11. What are God's Works of Providence?

A. God's Works of Providence are, his most holy, wise, and powerful preserving and governing all his Creatures, and all their Actions.

Q. 1. What is meant by Providence?

A. God's preserving and governing all the Creatures in such a Manner, as nothing comes to pass without his Will or Permission.

Q. 2. How doth it appear that there is a Providence?

A. 1. From God's having created the World; for

for he that made it will certainly govern it. 2. From the uniform Order that is in the World; such as the regular Motions of the Sun, Moon, and Stars, which cause Day and Night, as invariably as if they were endued with Reason. 3. From the surprising Miracles that have been wrought, and the exact Accomplishment of Prophecies: For these Things shew, that there is a free almighty Agent, who orders all Events, and makes the Creatures act as he pleaseth. 4. From Scripture, which assures us that God upholds all Things, and that his Kingdom ruleth over all.

Q. 3. How doth God preserve the Creatures?

A. By upholding them in Being, and providing them Means of Subsistence.

Q. 4. How doth he govern the Creatures in their Actions?

A. By his powerful, though secret Influence, he directs them to their proper Ends, and makes them, agreeably to their several Natures, answer the Purposes he designs by them.

Q. 5. By what Means doth he govern the several Creatures?

A. He governs rational Creatures by the Dictates of Reason and Conscience, and the Laws he prescribes them; he governs the Brutes by natural Instincts and Appetites; and inanimate Creatures, or Things without Life, by the Powers and Principles with which he originally endued them.

Q. 6. What is a rational or reasonable Creature?

A. A Creature endued with Reason and Understanding, to discern the Will of God, made known to him for the Rule of his Duty ; and with Freedom of Will, by which he acts from Choice, not by Force or Necessity ; and therefore is accountable for his Actions. Such are Angels and Men.

Q. 7. How is the Government of God concerned in the good Actions of rational Creatures ?

A. He directs and inclines to such Actions, and strengthens and enables in doing them. *Phil. ii. 13.*

Q. 8. How is God's Government concerned in sinful Actions ?

A. 1. He permits them to happen, but never determines to or approves of them, *Ja. i. 13.*—*17.* 2. He limits and restrains them, *Psal. lxxvi. 10.* 3. He over-rules them to good and excellent Ends, without, and beyond the Intention of the Agent ; as we see in the Case of *Joseph*, and of *Jesus Christ.* *Gen. i. 20. Acts iii. 17. 18.*

Q. 9. Is this over-ruling Providence of God any Excuse for the Sins of Men ?

A. No, by no means ; for they act freely and without Constraint.

Q. 10. About whom is the Providence of God most especially concerned ?

A. About the Church and good Men ; for he hath promised to make all Things work together for their Good. *Rom. viii. 28.*

Q. 11. In what Manner is Providence exercised toward the Creatures ?

A. 1. In

A. 1. In a Way that is most holy: For as God is the Author of all Good, so he neither is nor can be the Author of Evil. 2. In a Way that is most wise: For he doth all Things well, whether we be able at present to perceive it or not. 3. In a Way that is most powerful: For none can resist his Will.

Q. 12. What should the Belief of a Providence teach us?

A. That we entirely depend upon God, and are accountable to him; that we be patient under Adversity, and thankful in Prosperity.

Q. 12. What special Act of Providence did God exercise towards Man in the Estate wherein he was created?

A. When God had created Man, he entered into a Covenant of Life with him, upon Condition of perfect Obedience, forbidding him to eat of the Tree of Knowledge of Good and Evil, upon the Pain of Death.

Q. 1. What is a Covenant?

A. It is a mutual Agreement between two Parties, to give or to do something one to another.

Q. 2. What is God's Covenant with Man?

A. It is his Promise to give to Man Life and Happiness, requiring something to be done on Man's Part, in order thereunto.

Q. 3. Is it not great Grace and Condescension in
God,

God, to covenant with Man, or to promise him Life and Happiness?

A. Yes; because he can never be benefited by Man.

Q. 4. How many Covenants hath God entered into with Man?

A. Two; the Covenant of Works, and the Covenant of Grace.

Q. 5. What is the Covenant of Works?

A. God's Promise of Life and Happiness to Man, requiring of him perfect Obedience to his Law.

Q. 6. Why was this Covenant called the Covenant of Works?

A. Because Works, or perfect Obedience, was the Condition required for obtaining Life.

Q. 7. Why is it here called the Covenant of Life?

A. Because Life was promised as the Reward of Obedience.

Q. 8. What kind of Life was promised?

A. A Life including all Happiness here and hereafter, commonly distinguished into Life natural, spiritual, and eternal.

Q. 9. What is natural Life?

A. The Union of Soul and Body, with all earthly Comforts.

Q. 10. What is spiritual Life?

A. The Favour and Image of God, and the Benefit of sweet Fellowship with him.

Q. 11. What is eternal Life?

A. The Happiness of the whole Man in the full Enjoyment of God for ever.

Q. 12.

Q. 12. What was threatened in case of Disobedience?

A. Death, or all Miseries both here and hereafter, commonly distinguished into Death temporal, spiritual, and eternal.

Q. 13. What is temporal Death?

A. All the Miseries of this Life, and that of Death at last.

Q. 14. What is spiritual Death?

A. The Loss of God's Favour and Image, and Communion with him, together with the Corruption of the whole Nature, and being under God's Wrath and Curse.

Q. 15. What is eternal Death?

A. The Loss of the Enjoyment of God for ever, and the endless Miseries of a future State.

Q. 16. When God entered into Covenant with Man, did he prescribe any particular Command as a Trial of his Obedience?

A. Yes; he expressly forbade him to eat of the Fruit of the Tree of Knowledge of Good and Evil.

Q. 17. Why was this Tree so called?

A. To assure Man, that upon his eating of it he should know, to his Cost and Sorrow, the Good he had fallen from, and the Evil he had fallen into.

Q. 13. Did our first Parents continue in the Estate wherein they were created?

A. Our first Parents, being left to the Freedom of their own Will, fell from the Estate

Estate wherein they were created, by sinning against God.

Q. 1. In what Estate were our first Parents created?

A. In a holy and happy Estate, free from Sin and Misery, enjoying Communion with God, and in covenant with him, by which they were assured of all present and future Happiness upon their Obedience.

Q. 2. Was it in their Power to have continued in Obedience, and so in this holy and happy State?

A. Yes: For they were made after the Image of God, and were endued with Freedom of Will.

Q. 3. What was the Freedom of Will with which they were endued?

A. A Power to chuse or refuse either Good or Evil; and this was sufficient to their persevering in Obedience, had they used it well.

Q. 4. Did they continue in their holy and happy State?

A. No; they fell from it.

Q. 5. What is meant by their falling from it?

A. Their losing it wholly as to Right, and in a great Measure as to Possession.

Q. 6. How did they fall from it?

A. By sinning against God.

Q. 14. What is Sin?

A. Sin is any Want of Conformity unto, or Transgression of, the Law of God.

Q. 1. What is here meant by the Law?

A. The whole Moral Law, (see Q. 40. 2.), and whatever else God should reveal to Man as a Rule of Duty.

Q. 2. How was this Law made known to Adam?

A. The Moral Law was written in his Heart at his Creation, he being made after the Image of God in Knowledge; and other Things were afterwards revealed to him.

Q. 3. How is the Will of God made known to Man since the Fall?

A. Some Part of it, though darkly, is found written or impressed on the Minds of all Men, Rom. ii. 15. but it is more fully revealed in the holy Scriptures.

Q. 4. What is meant by the Want of Conformity to the Law?

A. The not being, or not doing, what the Law requires; which includes the Want of original Righteousness, and all Sins of Omission.

Q. 5. What is meant by the Transgression of the Law?

A. The being or doing what the Law forbids; which includes original Guilt and Corruption, and all Sins of Commission.

Q. 15. What was the Sin whereby our first Parents fell from the Estate wherein they were created?

A. The Sin whereby our first Parents fell from the Estate wherein they were created,

created, was their eating the forbidden Fruit.

Q. 1. Was the eating the forbidden Fruit a great Sin?

A. Yes; for hereby our first Parents transgressed a known and express Command, were unthankful to God, discontent with their Condition, and affected to be wiser and higher than God had made them, believed the Devil rather than God, and brought Death upon themselves and all their Posterity.

Q. 2. Who tempted them to eat of this Fruit?

A. The Devil in the Serpent enticed Eve, and she persuaded Adam.

Q. 3. Who is the Devil?

A. A fallen Angel: For God in the Beginning created many holy Spirits, called *Angels*; some of whom retain their original Innocence, and continue in the Worship and Service of God; but others of them having sinned, were thrust out of Heaven, and condemned to Misery; they are called *Devils*; and being full of Malice against God, and envying the Happiness of Mankind, continually tempt Men to sin, that God may thereby be dishonoured, and Men may be brought into the like Punishment with themselves.

Q. 4. But are not all these Spirits, both good and evil, now put under the Dominion of Christ?

A. Yes; he is Lord over them all: He employs the holy Angels for the Good of his People; and the Devils can do no Mischief, but when he

he suffers them. 1 Pet. iii. 22. Heb. i. 14. Luke viii. 32.

Q. 16. Did all Mankind fall in Adam's first Transgression?

A. The Covenant being made with Adam, not only for himself, but for his Posterity; all Mankind, descending from him by ordinary Generation, sinned in him, and fell with him, in his first Transgression.

Q. 1. How doth it appear that this Covenant was made with all Mankind in Adam?

A. From his being set forth in Scripture, not only as the common Parent, but as the Head and Representative of all Mankind. Rom. v. 12.

14. 19. 1 Cor. xv. 22. 45. 47.

Q. 2. Was it just and reasonable that Adam should be the Covenant-head of all Mankind?

A. Yes: For he was our common Parent, and so could not but have a great Affection for us; he was made after the Image of God, and so able to obey his Law; and he had his own Happiness at Stake, as well as ours, to engage him to Obedience.

Q. 3. Did all Adam's Posterity sin in him and fall with him?

A. All except Jesus Christ, who descended from him by extraordinary Generation.

Q. 4. Are we Partakers with him only in his first Sin?

A. Only

created, was their eating the forbidden Fruit.

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Q. 16. Did all Mankind fall in Adam's first Transgression?

A. The Covenant being made with Adam, not only for himself, but for his Posterity; all Mankind, descending from him by ordinary Generation, sinned in him, and fell with him, in his first Transgression.

Q. 1. How doth it appear that this Covenant was made with all Mankind in Adam?

A. From his being set forth in Scripture, not only as the common Parent, but as the Head and Representative of all Mankind. *Rom. v. 12. 14. 19. 1 Cor. xv. 22. 45. 47.*

Q. 2. Was it just and reasonable that Adam should be the Covenant-head of all Mankind?

A. Yes: For he was our common Parent, and so could not but have a great Affection for us; he was made after the Image of God, and so able to obey his Law; and he had his own Happiness at Stake, as well as ours, to engage him to Obedience.

Q. 3. Did all Adam's Posterity sin in him and fall with him?

A. All except Jesus Christ, who descended from him by extraordinary Generation.

Q. 4. Are we Partakers with him only in his first Sin?

A. Only

A. Only in his first Sin; because upon his Fall he ceased to be our Covenant-head.

Q. 17. Into what Estate did the Fall bring Mankind?

A. The Fall brought Mankind into an Estate of Sin and Misery.

Q. How doth it appear that the Fall brought all Mankind into a State of Sin and Misery?

A. The Scriptures assure us, that by one Man Sin entered into the World, and Death by Sin; and Experience shows, that all Men are Sinners, and subject to Misery. *Rom. v. 12.*

Q. 18. Wherein consists the Sinfulness of that Estate whereinto Man fell?

A. The Sinfulness of that Estate whereinto Man fell, consists in the Guilt of *Adam's* first Sin, the Want of original Righteousness, and the Corruption of his whole Nature, which is commonly called original Sin, together with all actual Transgressions which proceed from it.

Q. 1. What Sins are included in the Sinfulness of our fallen State?

A. Both original and actual Sin.

Q. 2. What is original Sin?

A. The Sin that is derived from our first Parents, and is brought into the World with us.

Q. 3.

Q. 3. Wherein consists original Sin?

A. In the Guilt of *Adam's* first Sin, the Want of original Righteousness, and the Corruption of the whole Nature.

Q. 4. What is the Guilt of Adam's first Sin?

A. A Liableness to Death, as threatened in the Covenant of Works, by his first Sin being imputed to us: *For in Adam all die, 1 Cor. xv. 22.*

Q. 5. How doth it appear that Adam's first Sin is imputed to us?

A. Among other Ways, it appears from the Sickness and Death of Infants, who have no actual Sin, *Rom. v. 14.*

Q. 6. What is original Righteousness?

A. That perfect Knowledge, Righteousness, and Holiness, which *Adam* had at first, and which was the Image of God upon his Soul.

Q. 7. Do Men want this Righteousness and Image of God wholly?

A. They retain some Remains of it, which, during an unregenerate State, are, in Scripture-language, *as filthy Rags. Is. lxiv. 6. Rom. ii. 14. 15. Tit. i. 15.*

Q. 8. What is the Corruption of the whole Nature?

A. That Depravity that is in the whole Man since the Fall, by which we are dead in Sin. *Eph. ii. 1.*

Q. 9. How doth this Corruption appear?

A. In our early Inclinations to Evil, and Aversion to Good; in the Darkness of the Understanding, Rebellion of the Will, and Sensuality of the Affections.

Q. 10. Is the whole Man infected with this Corruption?

A. Yes. For, 1. The Understanding is dark and blind, especially as to spiritual Things, *Eph. iv. 18.* 2. The Will is perverse, full of Enmity to God and his Law, but prone to chuse and pursue what is evil, *Rom. viii. 7.* 3. The Affections are irregular, and set upon wrong Objects, hating what we should love, and loving what we should hate, *Eph. ii. 3.* 4. The Members of the Body are ready Instruments of Unrighteousness, *Rom. vi. 13. 19.*

Q. 11. What is actual Sin?

A. The Sin we daily commit in Thought, Word, and Deed.

Q. 12. From whence proceed actual Sins?

A. From original Sin and Corruption, as their Source and Fountain.

Q. 19. What is the Misery of that Estate whereinto Man fell?

A. All Mankind, by their Fall, lost Communion with God, are under his Wrath and Curse, and so made liable to all Miseries in this Life, to Death itself, and to the Pains of Hell for ever.

Q. 1. What is that Communion with God which Man lost by the Fall?

A. His Favour, gracious Presence, and Fellowship with him.

Q. 2.

Q. 2. *How doth it appear that Adam lost this Communion with God?*

A. By his hiding himself and flying from the Presence of God, and by God's frowning upon him, and driving him out of Paradise. *Gen. iii. 8. &c.*

Q. 3. *How doth it appear that all Mankind have lost this Communion with God?*

A. By their natural Aversion to God's Presence, and by their Want of Desire to, and Delight in those divine Ordinances by which Communion with God is attained and kept up.

Q. 4. *What are we now under?*

A. God's Wrath and Curse.

Q. 5. *What is meant by God's Wrath?*

A. His provoked Justice, requiring Sin to be punished according to the Threatening of the Law. *Rom. i. 18.*

Q. 6. *What is meant by his Curse?*

A. The condemning Sentence of his Law, denouncing all Evil upon the Transgressor. *Gal. iii. 10.*

Q. 7. *What are we hereby liable to?*

A. To all the Miseries of this Life, to Death itself, and the Pains of Hell for ever.

Q. 8. *What are the Miseries of this Life?*

A. 1. Temporal Miseries; such as, Sword, Famine, Pestilence, Poverty, Reproach, Sickness, and other worldly Calamities. 2. Spiritual Miseries; such as, the Thralldom and Temptations of Satan, Slavery of Sin and evil Habits, strong Delusions, Blindness of Mind, Hardness

of Heart, vile Affections, Horror and Searedness of Conscience, and the like.

Q. 9. What is meant here by Death itself?

A. The Separation of the Soul and Body.

Q. 10. What makes this Death terrible?

A. That it comes as the Messenger of Sin-revenging Justice, to put an End to our natural Life and present Enjoyments, to carry the Soul into everlasting Torments, and to confine the Body in the Prison of the Grave till the general Judgment.

Q. 11. What is included in the Pains of Hell for ever?

A. 1. Everlasting Separation from the comfortable Presence of God. 2. Most grievous Torments in Soul and Body, without Intermission and without End.

Q. 12. Wherein do these Torments chiefly consist?

A. In a painful Sense of the Wrath of God, the Stings of a guilty Conscience, and horrible Despair of ever bettering their Condition.

Q. 20. Did God leave all Mankind to perish in the Estate of Sin and Misery?

A. God having out of his mere good Pleasure, from all Eternity, elected some to everlasting Life, did enter into a Covenant of Grace, to deliver them out of the Estate of Sin and Misery, and to bring them into an Estate of Salvation by a Redeemer.

Q. 1. *Can Man in this State of Sin and Misery bring about his own Recovery and Salvation?*

A. No.

Q. 2. *Might God justly have left all Mankind to perish in their fallen State?*

A. Yes: But he hath elected or chosen some from all Eternity to everlasting Life.

Q. 3. *What moved him to chuse them?*

A. His own mere good Pleasure, or free Favour and Love.

Q. 4. *What did God do in order to accomplish this his gracious Purpose and Decree?*

A. He entered into a Covenant of Grace.

Q. 5. *What is the Covenant of Grace?*

A. It is God's Promise or Offer of Salvation to Sinners through Jesus Christ, requiring of them Faith in him that they may be saved. *John iii. 16. Acts xvi. 31.*

Q. 6. *What is the Foundation of this Covenant of Grace?*

A. The Covenant of Redemption, or the eternal Transaction between the Father and the Son, concerning our Salvation.

Q. 7. *What was done in this Covenant of Redemption?*

A. The Father gave the Elect to Christ to be redeemed from Sin and Misery, and he as their Head and Representative undertook to redeem them.

Q. 8. *What did he engage to do in order to their Redemption?*

A. He engaged to become Man, to satisfy
C 3 Justice,

Justice, and to purchase for them all saving Benefits.

Q. 9. What was promised to the Son by Way of Encouragement and Reward?

A. That he should be qualified for his Work, by the Anointing of the Holy Ghost, and in the End be gloriously exalted; that the Spirit should be given to reveal this Salvation to the World, and to apply to the Elect the Benefits of his Purchase; and that they should be eternally saved.

Q. 10. Where is the Promise or Offer of Salvation through Christ revealed?

A. It was revealed to Adam after the Fall, in that Promise, *The Seed of the Woman shall bruise the Head of the Serpent*: It was afterwards more clearly discovered in the Promises, Sacrifices, and Types of the Old Testament; and it is now most fully revealed in the Gospel.

Q. 11. Why is this Promise or Offer of Salvation through Christ called a Covenant?

A. Because God requires Faith to interest us in Christ, and promises Salvation to us upon our believing.

Q. 12. Why is it called a Covenant of Grace?

A. Because the Grace of God is gloriously manifested in it: As, 1. In contriving a Method for our Salvation, appointing his own Son to be the Saviour, and substituting him in our Room. 2. In saving us upon account of what he hath done and suffered. 3. In promising his holy Spirit to work in us Faith and other Graces, and to enable us to all holy Obedience.

Q. 13.

Q. 13. How is Christ called in reference to this Covenant?

A. He is called the Mediator and Surety of it, who, by his Obedience and Death, reconciles God to us, and by his Spirit and Grace reconciles us to God, and thereby makes the Covenant sure and steadfast.

Q. 14. Is not the Covenant of Grace sometimes called a Testament?

A. Yes; in reference to the Death of Christ, by which he purchased and secured all the Blessings of it, and bequeathed them as an Inheritance to his People, *Heb. ix. 15.—23.* and hence he is also called *the Testator* of the Testament or Covenant.

Q. 15. How doth the Method of obtaining Life and Happiness in this Covenant, differ from the Method of obtaining it in the Covenant of Works?

A. In the Covenant of Works, Life was promised to Man upon his own personal Obedience; but in the Covenant of Grace, Life is promised upon the Obedience and Death of Christ the Mediator.

Q. 16. With whom doth God enter into the Covenant of Grace?

A. With the Elect upon their believing in Christ: For then the Offer or Proposal of Salvation being complied with, he becomes their God and Father in Christ, and they his Children and People. *Gal. iii. 26.*

Q. 17. For what End doth God enter into this Covenant of Grace with the Elect?

A. To deliver them out of the Estate of Sin and

and Misery, and to bring them into an Estate of Salvation by a Redeemer.

Q. 18. What is it to bring them into an Estate of Salvation?

A. It is to rescue them from Sin and Misery, to restore them to the Favour of God, and to bring them to everlasting Life and Happiness in Heaven.

Q. 19. Why doth God chuse to save the Elect by a Redeemer?

A. Because this Way most effectually secures both his Honour and their Salvation.

Q. 21. Who is the Redeemer of God's Elect?

A. The only Redeemer of God's Elect is the Lord Jesus Christ, who, being the eternal Son of God, became Man, and so was and continueth to be God and Man, in two distinct Natures, and one Person, for ever.

Q. 1. What is it to redeem?

A. It is to deliver from Bondage and Misery, by Price or by Power, or by both.

Q. 2. In what Sense is Christ a Redeemer?

A. Both by Price and Power; for he pays a Ransom for us to divine Justice, and delivers us from the Bondage of Sin and Satan by the Power of his Spirit and Grace.

Q. 3. Why is he called the only Redeemer of God's Elect?

A. Be-

A. Because he only is appointed and qualified of God for this Office.

Q. 4. Why is this Redeemer called Lord ?

A. Because he is the Lord and King of his Church, and of the whole World for the Good of the Church.

Q. 5. Why is he called Jesus ?

A. Because he saves his People from their Sins.

Q. 6. Why is he called Christ ?

A. Because he was anointed of God with the Holy Ghost, *Luke iv. 18. 19.* and thereby qualified for his Mediatory Offices of Prophet, Priest, and King.

Q. 7. How many Natures hath Christ ?

A. Two, the Nature of God, and the Nature of Man.

Q. 8. Was he not always God ?

A. Yes; for he is the Son of God, as was testified concerning him, *This is my beloved Son, in whom I am well pleased, Matth. iii. 17.*

Q. 9. Are not Angels, Adam, and Believers, called the Sons of God ?

A. Yes.

Q. 10. How then doth Christ differ from them ?

A. Angels and Adam are the Sons of God by immediate Creation, and Believers by Adoption; but Christ is the eternal Son of God, and therefore called his *only begotten Son, Psal. ii. 7. John iii. 16.*

Q. 11. Was Christ always Man ?

A. No; he became Man in the Fulness of Time. *Heb. x. 5.—9.*

Q. 12.

Q. 12. Why was it necessary that our Redeemer should be Man?

A. That he might be capable to suffer and die, and to set us an Example of Holiness in our own Nature.

Q. 13. Why was it necessary that he should be God?

A. That he might be able to satisfy Justice, and deliver us from the Bondage of Sin and Satan.

Q. 14. How many Persons hath Christ?

A. Only one divine Person.

Q. 15. Why was it necessary that he should be God and Man in one Person?

A. That what he did and suffered in the human Nature, might receive infinite Worth and Efficacy from the Dignity of his divine Nature.

Q. 16. Will he always continue to be God and Man in one Person?

A. Yes.

Q. 22. How did Christ, being the Son of God, become Man?

A. Christ the Son of God became Man, by taking to himself a true Body and a reasonable Soul, being conceived by the Power of the Holy Ghost, in the Womb of the Virgin Mary, and born of her, yet without Sin.

Q. 1. What is meant by Christ's taking to himself a true Body and a reasonable Soul?

A. His

A. His assuming a human Body and Soul into a personal Union with his divine Nature.

Q. 2. How doth it appear that he had a true Body?

A. Because he was subject to Hunger and Thirst, to Weariness and Sleep, to Sweating, Bleeding, and the like.

Q. 3. How doth it appear that he had a reasonable Soul?

A. Because he was capable of Grief and Joy, of Pain and Suffering. *Matth. xxvi. 37.*

Q. 4. How was he conceived?

A. By the Power of the Holy Ghost, that he might be free from original Sin.

Q. 5. Who was his Mother?

A. Mary, a Virgin, of the House of David.

Q. 6. Why was he born without Sin?

A. That he might fully obey the Law, and offer up himself a spotless Sacrifice to God.

Q. 23. What Offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the Offices of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation and Exaltation.

Q. 1. Why was Christ anointed to all the Offices of Prophet, Priest, and King?

A. Because our Salvation required it; in as much as by Nature we are ignorant, guilty, and rebellious.

Q. 2.

Q. 2. In how many different Estates doth Christ execute these Offices?

A. Both in his Estate of Humiliation while here on Earth, and in his Estate of Exaltation when now in Heaven.

Q. 24. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us, by his Word and Spirit, the Will of God for our Salvation.

Q. 1. What doth Christ as a Prophet?

A. He reveals to us the Will of God for our Salvation.

Q. 2. Was there any Thing necessary to our Salvation, which we could not have known without a Revelation?

A. Yes; many Things. See *Q. 2. 7.*

Q. 3. How doth he reveal to us the Will of God?

A. By his Word and Spirit.

Q. 4. What doth he reveal in the Word?

A. The Method of Peace with God, and all Things necessary to our Duty and Happiness.

Q. 5. How doth he reveal to us the Will of God by his Spirit?

A. When by the Spirit he carries home upon the Heart the Truths revealed in the Word with Life and Power.

Q. 6. When may these Truths be said to be carried home with Life and Power?

A. When they produce Faith and Obedience.

Q. 7.

Q. 7. Is it necessary that Christ reveal to us the Will of God both by his Word and Spirit?

A. Yes: For the Word without the Spirit will not be effectual; and the Spirit ordinarily works in the Use of the Word. See Q. 89. 3.

Q. 25. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice, to satisfy Divine Justice, and reconcile us to God; and in making continual Intercession for us.

Q. 1. What doth Christ as a Priest?

A. He offered up a Sacrifice, and makes Intercession.

Q. 2. What was the Sacrifice he offered up?

A. Himself, or his whole human Nature.

Q. 3. For what End did he offer up himself?

A. To satisfy divine Justice, and to reconcile us to God.

Q. 4. How did he satisfy Justice?

A. By bearing the Punishment due to Sin, in his suffering unto the Death, 1. Pet. ii. 24.

Q. 5. Why did God require this Satisfaction?

A. To maintain the Honour and Authority of his Law, and to glorify his Holiness and Justice, as well as Mercy, in our Salvation.

Q. 6. What is it to reconcile us to God?

A. It is to bring us into a State of Peace and

Friendship with him, 1 Pet. iii. 18. and to make us capable of all the saving Benefits of Christ's Purchase. See Q. 32. — Q. 39.

Q. 7. How oft did Christ offer up himself?

A. Only once; for his Sacrifice being perfect, needed not to be repeated. *Heb. x. 14.*

Q. 8. What is it to make Intercession?

A. It is to intreat or plead with a Person in behalf of others.

Q. 9. For whom doth Christ make Intercession with God?

A. For those for whom he died. *John xvii. 9. 19. 20.*

Q. 10. How doth he make Intercession?

A. By appearing in the Presence of God for them, and presenting the Merit of his Sacrifice. *Heb. ix. 12. 24.*

Q. 11. Is his Intercession continual?

A. Yes; because he is always in God's Presence.

Q. 12. Is it always prevalent?

A. Yes; because his Sacrifice was perfect.

Q. 26. How doth Christ execute the Office of a King?

A. Christ executeth the Office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies.

Q. 1. Over whom doth Christ exercise his kingly Office?

A. Both

A. Both over his own People and over his Enemies.

Q. 2. In what State are his own People by Nature?

A. In a State of Rebellion against God, and of Bondage to Sin and Satan.

Q. 3. What doth he towards them?

A. He subdues, rules, and defends them.

Q. 4. How doth he subdue his People to himself?

A. He removes the Rebellion of their Hearts, and makes them his willing and obedient Subjects by the Power of his Holy Spirit.

Q. 5. When doth he this?

A. In effectual Calling he breaks the reigning Power of Sin, and gradually weakens the Remains of it in Sanctification.

Q. 6. How doth he rule his People?

A. He rules them outwardly by his Laws and Example, and inwardly by his Spirit, inclining and enabling them to obey and imitate him.
Phil. iii. 13.

Q. 7. How doth he defend his People?

A. By supporting them amidst Dangers and Difficulties, and preserving them in a State of Grace till they be brought to Glory.

Q. 8. Who are the Enemies of Christ and his People?

A. Sin, Satan, the World, and Death.

Q. 9. What doth he towards them?

A. He restrains and conquers them.

Q. 10. How doth he restrain these Enemies?

A. By setting Bounds to their Rage, disappointing

pointing their wicked Designs, or over-ruling them to the real Interest of his People.

Q. 11. How did Christ in his own Person conquer Satan and the World?

A. By resisting their Temptations, and patiently bearing the Sufferings they brought upon him.

Q. 12. How did Christ in his own Person conquer Sin?

A. By making an Atonement for it.

Q. 13. How did Christ in his own Person conquer Death?

A. By rising again from the Dead.

Q. 14. How doth he conquer Sin, Satan, and the World, in his People?

A. By beginning and carrying on in their Souls a Work of Faith and Holiness.

Q. 15. How doth he conquer Death in them?

A. By delivering them now from Sin, the Sting of Death, and from Death itself at the Resurrection.

Q. 16. Have Believers then Reason to be afraid of these Enemies?

A. Yes; so as to be on their Guard against them, but not so as to be discouraged because of them.

Q. 27. Wherein did Christ's Humiliation consist?

A. Christ's Humiliation consisted in his being born, and that in a low Condition, made

made under the Law, undergoing the Miseries of this Life, the Wrath of God, and the cursed Death of the Cross; in being buried, and continuing under the Power of Death for a Time.

Q. 1. Wherein did Christ's Humiliation appear?

A. In his Birth, Life, Death, and after his Death.

Q. 2. How did he humble himself in his Birth?

A. In that he who was the eternal Son of God, and Lord of all, condescended to be born of a Woman, and that in a low Condition.

Q. 3. Why was he born of a Woman?

A. That he might be subject to our Infirmities, be liable to our Temptations and Miseries, and in our very Nature work out our Salvation. *Heb. ii. 17.*

Q. 4. What was the low Condition in which he was born?

A. He was born of a mean Virgin, in a Stable, and laid in a Manger; and all his Life he had not where to lay his Head.

Q. 5. Why was Christ born in this low Condition?

A. To restore our Covenant-right to the Necessaries and Comforts of Life, which we had forfeited by Sin, and to teach us Contentment with our Lot. *Psal. cxi. 5. Matth. vi. 33. 2 Cor. viii. 9.*

Q. 6. How did Christ humble himself in his Life?

A. In that though he was the eternal Law-giver, and altogether free from Sin; yet he con-

descended to be made under the Law, to undergo the Miseries of this Life, and to suffer the Wrath of God.

Q. 7. What is meant by his being made under the Law?

A. That he became obliged to observe and fulfil the whole Law of God, both Ceremonial and Moral.

Q. 8. How did he observe and fulfil the Ceremonial Law?

A. By submitting to Circumcision and its other Ordinances, and bringing in the substantial Blessings shadowed out by it, particularly the abolishing of the *Jewish* Rites, and hereby uniting both *Jews* and *Gentiles* into one Christian Church. *Eph. ii. 15.*

Q. 9. How did he observe and fulfil the Moral Law?

A. He in our Room perfectly obeyed its Precepts, and fully satisfied for the Breach of it.

Q. 10. For what End did he this?

A. To work out a perfect Righteousness for our Justification and Salvation, and to set us a perfect Example of Holiness and Obedience.

Q. 11. What were the Miseries of this Life which he underwent?

A. Hunger, Thirst, Grief, and Pain; Poverty, Contempt, Reproach, and Persecution; the Assaults and Temptations of Satan.

Q. 12. Why did he undergo these?

A. That he might bear what our Sin deserved, take the Sting out of our Afflictions, and sympathize with us in our Troubles. *Heb. xii. 10. ii. 18.*

Q. 13.

Q. 13. What is meant by his suffering the Wrath of God?

A. That he felt the Effects of God's provoked Justice, or of his most just Displeasure against Sin.

Q. 14. Was God angry or displeased with Christ?

A. No: But our Sins being laid upon him, it pleased the Lord to bruise him.

Q. 15. In what special Instances did his suffering the Wrath of God appear?

A. In the bloody Sweat and Agonies of his Soul in the Garden; and again on the Cross, when he cried out, *My God, my God, why hast thou forsaken me?*

Q. 16. Why did he bear the Wrath of God?

A. To deliver us from it, and to render God propitious and favourable to us. *Col. i. 20.*

Q. 17. How did Christ humble himself in his Death?

A. In that though he was the Prince of Life, yet he willingly submitted to the shameful, painful, and cursed Death of the Cross.

Q. 18. Why is this Death called shameful and painful?

A. Because it was so in its own Nature, and was rendered more so in our Lord's Case, by the Circumstances attending it.

Q. 19. What were these Circumstances?

A. Among others, he was basely betrayed by Judas; denied by Peter; forsaken by his Disciples; scorned and rejected by the Jews; unjustly condemned by Pilate; insulted over and cruelly tormented by his Persecutors; was crucified

cified between two Thieves ; and while he hung on the Cross, a Soldier rudely pierced his Side with a Spear ; the Rulers mocked him, and the People reviled him.

Q. 20. Why is this Death called cursed ?

A. Because God had said, *Cursed is every one that hangeth on a Tree ;* that is, this Death exposes one to the greatest Reproach, and proclaims him as much under the Curse of God, as any external Punishment can do. *Deut. xxi. 23.*

Q. 21. Why did Christ suffer Death ?

A. Because by the Law Death was the Wages of Sin.

Q. 22. But why did he suffer this cursed Death of the Cross ?

A. Because he was made a Curse for us, to redeem us from the Curse of the Law. *Gal. iii. 13.*

Q. 23. How did Christ humble himself after his Death ?

A. In that, he who lay in the Bosom of the Father from Eternity, submitted to be buried in the Grave, and to continue under the Power of Death for a Time.

Q. 24. Why was he buried ?

A. To prove the Reality of his Death ; to render his Resurrection the more glorious ; and to reconcile his People to the Grave.

Q. 25. What is meant by his continuing under the Power of Death ?

A. His remaining in the State of the Dead, as the Prisoner of Death for a Time, expressed in the Apostles Creed, by his *descending into Hell.*

Q. 26.

Q. 26. Why was Christ brought under the Power of Death?

A. To suffer what we deserved, he being made Sin for us, and thereby to deliver us from Death as a Punishment, and make it friendly and useful to us. *Heb. ii. 14.*

Q. 27. How long did he continue under the Power of Death?

A. Till the third Day only; for he was to see no Corruption. *Psal. xvi. 10. Acts ii. 31.*

Q. 28. How did Christ bear his Sufferings and Death?

A. With the greatest Meekness, Patience, and Submission to the Will of God, and Forgiveness to his Enemies and Murderers; and hereby hath taught us how to behave under Affliction and Sufferings.

Q. 29. What may Christ's Humiliation teach us?

A. The amazing Love of Christ; the dreadful Evil of Sin; the awful Severity of divine Justice; and the terrible Punishment that awaits impenitent Sinners.

Q. 28. Wherein consisteth Christ's Exaltation?

A. Christ's Exaltation consisteth in his rising again from the Dead on the third Day, in ascending up into Heaven, in sitting at the right Hand of God the Father, and in coming to judge the World at the last Day.

Q. 1. In what Particulars does Christ's Exaltation consist?

A. In his Resurrection, Ascension, sitting at the right Hand of the Father, and coming again to judge the World.

Q. 2. By whose Power was Christ raised from the Dead?

A. He was raised by the Power of the Godhead, on the first Day of the Week, and third Day after his Death.

Q. 3. With what Body was he raised?

A. With the same Body in which he suffered, but not, as formerly, subject to Infirmities, Sufferings, and Death.

Q. 4. Why was he raised?

A. To show that he was a true Prophet; that Justice was fully satisfied; our Redemption fully purchased; and to be a Pledge and Pattern of his People's Resurrection.

Q. 5. How doth it appear that he rose from the Dead?

A. By the Testimony of the Apostles, by the Descent of the Holy Ghost at Pentecost, and by the Success and Propagation of the Gospel. *Acts v. 32.*

Q. 6. When did Christ ascend into Heaven?

A. Forty Days after his Resurrection.

Q. 7. How was he employed these forty Days?

A. In instructing his Disciples, in giving them Proofs of his Resurrection, and authorising them to preach the Gospel to all Nations. *Acts i. 3. 8.*

Q. 8. How did he ascend?

A. He

A. He ascended visibly in Sight of his Apostles; he ascended in our Nature, and as our Head and Forerunner.

Q. 9. For what Ends did he ascend?

A. 1. To triumph over his Enemies, Sin, Satan, Death, and Hell. 2. To make Intercession for his People, and to prepare a Place for them, by taking Possession of it in their Name. 3. To receive the Holy Ghost to be poured out upon his Church, both in his Gifts and Graces. 4. To raise our Affections from Earth to Heaven, and to assure us of coming there at last. *Eph. iv. 8. John xiv. 23.*

Q. 10. What is meant by Christ's being at the right Hand of God the Father?

A. His being, as God-man, Mediator, exalted to the highest Honour and Power with God.

Q. 11. What is the Power and Honour to which he is exalted?

A. He is appointed the King and Head of the Church; the Lord and Governor of the World for the Good of the Church: The Dispensation of the Spirit is put into his Hand; Dominion over Men, Angels, and Devils; over Death and the invisible World, and over all Things in Heaven and Earth, is committed to him. *Matth. xxviii. 18. 1 Pet. iii. 22. Rev. i. 18.*

Q. 12. What is meant by Christ's sitting at the right Hand of God?

A. His continuing in the full Possession and Exercise of this Power and Honour.

Q. 13. How long will he continue in this Power?

A. Till all his Elect be gathered in, and all his

his Enemies be made his Footstool, and even till Death, the last Enemy, be destroyed. *1 Cor. xv. 25. 26.*

Q. 14. When will Death be destroyed?

A. At the Resurrection, when Mortality shall be swallowed up of Life. *2 Cor. v. 4.*

Q. 15. When will Christ come again to judge the World?

A. At the last Day. The Time is appointed by God, but kept secret from us, that we may still be on our Guard.

Q. 16. In what Manner will he come to Judgment?

A. He will come in the Clouds of Heaven, in great Power, and in the full Manifestation of his own and of his Father's Glory, with all his holy Angels, with a Shout, with the Voice of the Archangel, and with the Trumpet of God. *Matth. xxiv. 30. Luke ix. 26. 1 Thess. iv. 16.*

Q. 17. Whom will he judge at his Coming?

A. Fallen Angels, and Men, both Righteous and Wicked.

Q. 18. What will he do to fallen Angels?

A. He will sentence them to that final and extreme Punishment, to which they are now reserved in Chains under Darkness.

Q. 19. How will he judge Men?

A. He will judge Men in Righteousness, for all they have done in the Body, whether it be good or bad, and render to every one according to his Deeds.

Q. 20. What will follow upon this Judgment?

A. The Righteous will go into Life eternal, and

and the Wicked into everlasting Punishment.
Matth. xxv. 46.

Q. 29. How are we made Partakers of the Redemption purchased by Christ?

A. We are made Partakers of the Redemption purchased by Christ, by the effectual Application of it to us by his Holy Spirit.

Q. 30. What is meant by the Redemption purchased by Christ?

A. The Benefits of the Covenant of Grace; all which he purchased by his Obedience and Death. See *Q. 32.*—*Q. 39.*

Q. 31. How are we made Partakers of these Benefits?

A. By the effectual Application of them to us by Christ's Holy Spirit. *Tit. iii. 5.*—*7.*

Q. 32. Why is the Spirit called holy?

A. Because he is holy in himself, and the Author of Holiness in Believers.

Q. 33. Why is he here called the Spirit of Christ?

A. Because he is one of the eminent Fruits of his Purchase; and because upon his Intercession he is sent down to apply the Benefits of his Purchase to Believers upon Earth. *Gal. iii. 13. 14.*
Acts ii. 16. 33.

Q. 34. What is meant by the Application of these Benefits to us?

A. The giving us a Right to, and putting us
E
in

in Possession of them; the begun Possession here to be a Pledge of full Possession hereafter.

Q. 6. Why is the Application of the Spirit called effectual?

A. To teach us that Means and Instruments, without the Spirit, will not be sufficient. 1 Cor. iii. 5. 6. 7.

Q. 30. How doth the Spirit apply to us the Redemption purchased by Christ?

A. The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ, in our effectual Calling.

Q. 1. What doth the Spirit in order to apply to us the Benefits purchased by Christ?

A. He unites us to Christ by Faith.

Q. 2. What sort of an Union is that between Christ and his People?

A. It is a vital and Covenant Union, such as is between the Head and the Members, the Vine and the Branches, the Husband and the Spouse.

Q. 3. How doth Faith thus unite us to Christ?

A. As Christ by his Spirit lays hold on and draws us to himself, so by Faith we lay hold on and cleave to him as our Saviour. Thus Faith is the Bond of the Union on our Part, as the Spirit is on his Part. John vi. 44. Phil. iii. 8. 9.

Q. 4. How doth this Union make us Partakers of Christ's Benefits?

A. By

A. By this Union Christ becoming our Head and Husband, his Righteousness and Benefits become ours, and his Spirit is given to us for all saving Purposes. 1 Cor. i. 30. 1 John iv. 13.

Q. 5. When doth the Spirit work this Faith in us?

A. In our effectual Calling. 1 Cor. i. 9.

Q. 31. What is effectual Calling?

A. Effectual Calling is the Work of God's Spirit, whereby convincing us of our Sin and Misery, enlightening our Minds in the Knowledge of Christ, and renewing our Wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Q. 1. Are all who hear the Gospel called to believe in Christ?

A. Yes; all are outwardly called by the Word.

Q. 2. Is this Call by the Word always effectual?

A. No; for many continue in Unbelief.

Q. 3. When is the Call effectual?

A. When we are persuaded and enabled to believe in Christ.

Q. 4. Whose Work is effectual Calling?

A. It is the Work of God's Spirit.

Q. 5. What doth the Spirit in order to persuade and enable us to believe in Christ?

A. He convinces us of our Sin and Misery,
E 2 enlightens

enlightens our Minds in the Knowledge of Christ, and renews our Wills.

Q. 6. What is it to be convinced of our Sin and Misery?

A. It is to have a Heart-affecting View of the Evil and Danger of Sin.

Q. 7. Wherein lies the Evil of Sin?

A. In that it is contrary to God's Nature and Law, defaces the Image of God in our Souls, and so renders us unlike to God, unable to serve him, and unfit to enjoy him.

Q. 8. Wherein lies the Danger of Sin?

A. In that it brings us under God's Wrath and Curse, and so makes us liable to all the Miseries of this Life, to Death itself, and to the Pains of Hell for ever. See *Q. 19. 7.*

Q. 9. By what Means doth the Spirit ordinarily convince us of Sin and Misery?

A. By the Discoveries of the Evil and Danger of Sin made in the Word.

Q. 10. For what End doth he convince us of Sin and Misery?

A. That we may see our Need of a Saviour.

Q. 11. What is it to have the Mind enlightened in the Knowledge of Christ?

A. It is to have Christ discovered to the Soul, as an able, willing, and suitable Saviour.

Q. 12. By what Means is this done?

A. By the Discoveries and Promises of Christ in the Gospel.

Q. 13. For what End is it done?

A. To encourage the convinced Sinner to come to Christ.

Q. 14.

Q. 14. What is it to renew the Will?

A. It is to take off its sinful Bias, and to endue it with holy Dispositions, that it may chuse what is good, and refuse what is evil. This Renovation of the Will, which is always accompanied with Conviction and Illumination, is the Beginning of the spiritual Life in the Soul; and is the same Thing with Conversion and Regeneration.

Q. 15. For what End is the Will renewed?

A. That we may be disposed and enabled to embrace Christ as he is offered to us in the Gospel.

Q. 16. How is he offered to us in the Gospel?

A. He is offered in all his Offices freely, that is, as the free Gift of God; not because we are good, and deserve him; but because we are sinful, and need him.

Q. 17. What is it then to embrace him as he is offered?

A. It is to renounce all Confidence in ourselves, and to receive him in all his Offices, and rest upon him alone for Salvation. See Q. 86.

3. 4. 5.

Q. 32. What Benefits do they that are effectually called partake of in this Life?

A. They that are effectually called, do, in this Life, partake of Justification, Adoption, Sanctification, and the several

Benefits which in this Life do either accompany or flow from them.

Q. When is it that Believers come to be Partakers of the Benefits of Christ's Purchase?

A. Of some Benefits they are Partakers in this Life, of some at Death, and of others not till the Resurrection.

Q. 33. What is Justification?

A. Justification is an Act of God's free Grace, wherein he pardoneth all our Sins, and accepteth us as righteous in his Sight, only for the Righteousness of Christ, imputed to us, and received by Faith alone.

Q. 1. Why is Justification called an Act?

A. Because the Sentence of God, justifying Believers, is passed at once, and is not like a Work carried on by Degrees.

Q. 2. Why is it called an Act of free Grace?

A. Because God is moved thereto, not by any Worth or Merit in Believers, but by his own free Favour and Love.

Q. 3. What is meant by the Pardon of Sin?

A. Deliverance from Guilt, and Obligation to Punishment; or, Deliverance from the Wrath and Curse of God due to us for Sin.

Q. 4. Do not justified Persons suffer Afflictions and Death as well as others?

A. Yes; but the Wrath and Curse is taken out

out of them, and they serve to promote their best Interests. *Heb. xii. 6.—11.*

Q. 5. What Sins are pardoned in Justification?

A. All past Sins are pardoned, and a Foundation laid for the Pardon of future Sins upon renewed Faith and Repentance. *1 John i. 7. 9. ii. 1. 2.*

Q. 6. What is meant by being accepted as righteous in God's Sight?

A. God's accounting us as righteous, or as Persons acquitted from Guilt, and thereupon receiving us into a State of Peace and Friendship with himself. *Rom. v. 1.*

Q. 7. Whom doth God justify?

A. The effectually called, or Believers in Christ.

Q. 8. But how can God justify Believers, or accept them as righteous, seeing they are unrighteous in themselves?

A. It is upon account of the perfect Righteousness of Christ, which is the Ground and meritorious Cause of their Justification.

Q. 9. What is the Righteousness of Christ?

A. That which he hath done and suffered for our Salvation, commonly called his active and passive Obedience.

Q. 10. What is his active Obedience?

A. The Obedience he gave to the Law in his Life.

Q. 11. What is his passive Obedience?

A. His Sufferings and Death, by which he made Satisfaction to divine Justice for the Breach of the Law.

Q. 12.

Q. 12. Is it only upon account of this Righteousness that God justifies Believers?

A. Only on this Account; for his Justice and Law require a perfect Righteousness.

Q. 13. If God requires a perfect Righteousness in order to our Justification, how can it be called an Act of his free Grace?

A. Because he freely gave his own Son to work out this Righteousness for us, and freely accepts this Righteousness in our Room and Stead. 1 John iv. 9. 10.

Q. 14. But how can we be justified by a Righteousness which we did not work out ourselves?

A. It is imputed to us, and reckoned ours by God.

Q. 15. How comes it to be imputed to us?

A. It is imputed to us in virtue of our Union with Christ as our Head and Husband, who was made Sin for us, that we might be made the Righteousness of God in him. 2 Cor. v. 21.

Q. 16. When is it imputed to us?

A. When we receive it by Faith, that is, when we embrace Christ as freely offered to us in the Gospel. Rom. iii. 25.

Q. 17. Is it by Faith alone that we receive this Righteousness?

A. Only by Faith; and therefore Faith is said to justify us. Gal. ii. 16.

Q. 18. How doth Faith justify us in the Sight of God?

A. Not as it is a Work done in us or by us, but only as it is an Instrument by which we receive

ceive and rest upon Christ, and his Righteousness, for our Justification.

Q. 19. If Faith in the Righteousness of Christ only can justify us, why says the Apostle James, chap. ii. 24. That a Man is justified by Works, and not by Faith only?

A. He says so, because justifying Faith is never alone in the justified Person, but is ever accompanied with all other saving Graces, and is always productive of good Works, as the Fruits and Evidences of it. *Gal. v. 6.*

Q. 20. What then is the best Mark of Justification?

A. Sanctification; for Justification and Sanctification are inseparable.

Q. 34. What is Adoption?

A. Adoption is an Act of God's free Grace, whereby we are received into the Number, and have a Right to all the Privileges of the Sons of God.

Q. 1. Why is Adoption called an Act of God's free Grace?

A. For the same Reasons that Justification is so called. *Q. 33. 1. 2.*

Q. 2. What is Adoption among Men?

A. It is to bring Strangers into the Family, and treat them as Children.

Q. 3. Whom doth God adopt?

A. Believers, in virtue of their Union with Christ

delight in what is good. 4. The Members of the Body are made Instruments of Righteousness.

Q. 8. When is this Renovation begun?

A. It is begun in effectual Calling, and is carried on and promoted in Sanctification; the one being the Beginning, and the other the Progress of the spiritual Life in the Soul.

Q. 9. What is it to die to Sin?

A. It is to subdue our evil Inclinations, and to forsake the Practice of Sin.

Q. 10. What is it to live unto Righteousness?

A. It is to cherish in our Souls good Dispositions, and to exercise ourselves to Holiness and good Works.

Q. 11. How are we enabled to all this?

A. By the Spirit working in us both to will and to do.

Q. 12. What is imported in dying unto Sin, and living unto Righteousness more and more?

A. 1. That there is remaining Corruption in the best while here. 2. That we ought daily to aspire after higher Degrees of Holiness, and Conformity to the Image of God.

Q. 13. Why doth God leave Corruption in his People?

A. 1. For Trial and Exercise in this their State of Probation. 2. To teach them a constant Dependence on Jesus Christ. 3. To magnify his Power in preserving their weak Graces amidst all their Corruptions and Temptations. 4. To make them breathe after and prepare for Heaven, where there is no Sin and no Temptation.

Q. 14. When will Sanctification be perfected?

A. At

A. At Death, with respect to the Soul ; and at the Resurrection, with respect to the whole Man, both Soul and Body.

Q. 15. What are the best Marks of Sanctification ?

A. A Heart-hatred of all Sin ; a sincere Care to please and obey God ; and an eager Desire to grow in Holiness.

Q. 36. What are the Benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification ?

A. The Benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification, are, Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance therein to the End.

Q. 1. What is Assurance of God's Love ?

A. A reasonable and well grounded Persuasion that God is reconciled to us.

Q. 2. Is this Privilege attainable by every true Christian ?

A. Yes ; and all ought to aspire after it, for the Credit of Religion, and their own Comfort and Benefit.

Q. 3. What is Peace of Conscience ?

A. It is the inward Comfort of the Mind arising from the Sense of Acceptance with God,
F and

and of the Sincerity and Uprightness of our Conduct. 2 Cor. i. 12.

Q. 4. *What is Joy in the Holy Ghost?*

A. It is a holy Joy and Rejoicing wrought in the Soul by the Holy Spirit. Gal. v. 22.

Q. 5. *What are the Grounds of this Joy?*

A. The present Sense of Benefits enjoyed, or the sure Prospect of future Blessings, through Jesus Christ. 1 Pet. i. 8. Rom. v. 2.

Q. 6. *Do all true Believers enjoy these three Benefits?*

A. No; because all have not the comfortable Sense of their Justification, Adoption, and Sanctification.

Q. 7. *Whence arises the Want of this?*

A. From the Weakness of their Faith and other Graces; the Power of remaining Corruption; and the Defects of their Obedience.

Q. 8. *What are these Benefits to Believers when enjoyed?*

A. They are the first Fruits and Earnests of that future Glory, in which they are interested in virtue of their Union with Christ their Head. Eph. ii. 6.

Q. 9. *How do these Benefits when enjoyed discover themselves?*

A. They humble and purify the Heart; they dispose for Duties and Sufferings; and they draw out the Soul towards God and Heaven.

Q. 10. *What do you understand by Grace?*

A. Grace sometimes signifies the Favour and Good-will of God towards Sinners; sometimes the Working of his Spirit upon our Hearts; and sometimes

sometimes the Fruits of the Spirit, or those good Dispositions wrought in our Souls by the Spirit ; such as, Faith, Love, Meekness, Humility, Patience, Submission, Temperance, heavenly Mindfulness, and the like : And in this Sense it is chiefly to be taken here.

Q. 11. What is it then to increase or grow in Grace ?

A. It is to improve in all holy and good Dispositions, and to abound in the Practice of good Works, which naturally flow from them.

Q. 12. Do all Believers thus grow in Grace ?

A. Grace is of a growing Nature, though sometimes it suffers sad Decays through Temptation and Unwatchfulness.

Q. 13. How is the Growth of Grace promoted in the Soul ?

A. By continual Supplies of Grace derived from Christ, the Head, in the diligent Use of appointed Means. *John xv. 5. Eph. iv. 15. 16.*

Q. 14. What is meant by Perseverance in Grace to the End ?

A. A continuing to the End of Life in the habitual Exercise of Grace, and Practice of good Works.

Q. 15. Is this Perseverance necessary ?

A. Yes : For they only who are faithful unto the Death will obtain the Crown of Life.

Q. 16. Do not some good Men fall remarkably ?

A. Yes : But they cannot fall totally, or from all Grace ; neither can they fall finally, or without Recovery.

Q. 17. What should the Fall of good Men teach us?

A. To guard against Temptation, to watch over our Hearts, to depend on divine Grace, and not to despair of Pardon upon unfeigned Repentance.

Q. 18. How are Believers enabled to persevere?

A. By continued Supplies of Grace from Christ; for they are kept by the Power of God through Faith unto Salvation.

Q. 19. What secures the Perseverance of true Believers?

A. The Promise and Oath of God; the Purchase and Intercession of Christ; the Work and Inhabitation of the Spirit. *Heb. vi. 17.—19. vii. 25.—27. Eph. i. 13. 14.*

Q. 20. Is this Security any Encouragement to Sin?

A. No; but the greatest Incitement and Obligation to Holiness.

Q. 37. What Benefits do Believers receive from Christ at Death?

A. The Souls of Believers are, at their Death, made perfect in Holiness, and do immediately pass into Glory; and their Bodies, being still united to Christ, do rest in their Graves till the Resurrection.

Q. 1. What is it to be made perfect in Holiness?

A. It is to be purified from every Remainder of

of Corruption, and fully transformed into the Image of God.

Q. 2. Is this perfect Holiness necessary?

A. Yes; because no impure Thing can enter into, or enjoy the Happiness of Heaven.

Q. 3. What is here meant by Glory?

A. The State of Honour and Happiness in the immediate Presence of God, where Christ is. *Phil. i. 23.*

Q. 4. What is meant by the Souls of Believers immediately passing into Glory?

A. It imports, that there is no Purgatory or middle State; for when they are absent from the Body, they are present with the Lord Jesus. *2 Cor. v. 8.*

Q. 5. What other Benefits do Believers receive at Death?

A. Their Bodies continue still united to Christ; for they sleep in Jesus. *1 Theff. iv. 14.*

Q. 6. What do Believers rest from till the Resurrection?

A. From present Labours and Afflictions; from the Wicked's Persecutions, Satan's Temptations, and the Workings of Sin and Corruption.

Q. 38. What Benefits do Believers receive from Christ at the Resurrection?

A. At the Resurrection, Believers being raised up in Glory, shall be openly acknowledged and acquitted in the Day of Judgment,

ment, and made perfectly blessed in full enjoying of God to all Eternity.

Q. 1. What is meant by being raised up in Glory?

A. It is to have the Body again united to the Soul, and made like to Christ's glorious Body. *Phil. iii. 21.*

Q. 2. How will Believers rise from their Graves?

A. With Joy and Triumph, because the Time of their full Redemption is come.

Q. 3. How will the Wicked come out of their Graves?

A. With Trembling and Horror, like Malefactors dragged from Prison to the Judgment-seat, to receive Sentence of Condemnation.

Q. 4. Will the Righteous be separated from the Wicked?

A. Yes.

Q. 5. How will they then be disposed of?

A. The Righteous being caught up to Christ in the Clouds, will be set on his Right Hand, and the Wicked will be placed on his Left.

Q. 6. What is meant by Believers being acknowledged?

A. That they will be owned by Christ as God's Children and his Disciples.

Q. 7. What is meant by their being acquitted?

A. That they will be cleared of all false Aspersions, and absolved from the Guilt of all their Sins; for then their Justification before God will be declared before the World.

Q. 8. How will Believers be acknowledged and acquitted?

A. Openly,

A. Openly, before God, Angels, and Men, by Christ the Judge sitting in Judgment.

Q. 9. *What Sentence will he pass in their favours?*

A. He will declare their Right to the heavenly Inheritance, and invite them to take Possession of it; saying, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World,* Matth. xxv. 34.

Q. 10. *What further Honour will Christ confer on Believers at the Day of Judgment?*

A. He will honour them to sit with him in judging fallen Angels and wicked Men. *1 Cor. vi. 2. 3.*

Q. 11. *What will he do to fallen Angels?*

A. He will sentence them to that final and extreme Punishment to which they are now reserved in Chains under Darkness.

Q. 12. *How will he proceed with the Wicked?*

A. 1. He will find them guilty upon clear Evidence, and full Conviction of their own Consciences. 2. He will pronounce against them the fearful, but just Sentence of Condemnation. 3. He will drive them from his Presence, to suffer the Pains of Hell with the Devil and his Angels for ever. See *Q. 19. 11. 12.*

Q. 13. *What is included in perfect Blessedness?*

A. Perfect Freedom from all Evil, and full Possession of all Good.

Q. 14. *Was not their Blessedness perfect before?*

A. No; nor could it be, while the Body in the Grave was separate from the Soul.

Q. 15.

Q. 15. What Evils are they freed from?

A. They are fully and for ever freed from all Sin and Misery.

Q. 16. What Good come they to be possessed of?

A. They are made perfectly holy and happy, both in Soul and Body, for ever.

Q. 17. What is it to enjoy God?

A. It is to be happy in the Knowledge, Likeness, Favour, and Presence of God. See *Q. 1. 7.*

Q. 18. Do not good Men enjoy God here?

A. Yes: But their Enjoyment of him here is imperfect, short, and often interrupted.

Q. 19. What kind of Enjoyment of God will they have hereafter?

A. It will be full and satisfying, without Interruption, and without End.

Q. 20. In what Company will they enjoy this Happiness?

A. In the Company of innumerable Saints and holy Angels, in the heavenly Mansions which Christ hath prepared for them in his Father's House.

Q. 21. What will be their chief Employment?

A. Contemplating, adoring, loving, and praising their God and Redeemer, and delighting and rejoicing in the Happiness of one another.

PART II. *Of the Duties we are to practise.*

Q. 39. **W**hat is the Duty which God requireth of Man?

A. The Duty which God requireth of Man, is Obedience to his revealed Will.

Q. What is meant here by the revealed Will of God?

A. The Will of God made known to us in the holy Scriptures for the Rule of our Duty.

Q. 40. What did God at first reveal to Man for the Rule of his Obedience?

A. The Rule which God at first revealed to Man, for his Obedience, was the Moral Law.

Q. 1. What is a Law?

A. A Rule given to direct men in their Actions towards God, their Neighbour, or themselves. And it is either moral or positive.

Q. 2. What is a Moral Law?

A. A Rule of Duty arising from the Nature and Relation of Things, and binding on all Men in all Ages.

Q. 3. When was the Moral Law given to Man?

A. It

A. It was given to *Adam* in a State of Innocence, and in him to all Mankind; and this was the Rule of Obedience first revealed.

Q. 4. What is a Positive Law?

A. A Rule of Duty, which we should not have been obliged to observe, had not God expressly appointed it; and which is only binding on those to whom it is thus appointed. Such for Example are, the Command given to *Adam* concerning the Tree of Knowledge; the Institution of Sacrifices after the Fall; the Ceremonial Laws given to the Jews; Baptism and the Lord's Supper appointed to Christians.

Q. 41. Where is the Moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the Ten Commandments.

Q. 1. Where is the Moral Law contained at large?

A. In the holy Scriptures.

Q. 2. Where is it summarily comprehended, or briefly summed up?

A. In the Ten Commandments written by God on two Tables of Stone, and delivered to *Moses* on Mount Sinai.

Q. 3. How many Commandments are on each Table?

A. There are four on the first Table, which teach

teach us our Duty to God; six on the second, which teach us our Duty to Man.

Q. 42. What is the Sum of the Ten Commandments?

A. The Sum of the Ten Commandments is, To love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as ourselves.

Q. 1. What is meant by the Sum of the Commandments?

A. The whole of what they contain expressed in a few Words.

Q. 2. What is the Sum of the first Table?

A. To love God with all our Heart, Soul, Strength, and Mind; that is, to love him supremely, or above all other Objects of our Affection.

Q. 3. What is the Sum of the second Table?

A. To love our Neighbour as ourselves; that is, in Truth and in Sincerity; and whatsoever we would that they should do unto us, to do even so to them, *Matth. vii. 12.*

Q. 4. Who is our Neighbour?

A. Every Man, good or bad, of whatever Country, Religion, or Station, not excluding our worst Enemies.

Q. 5. How are we to show our Love to good Men?

A. By honouring and esteeming them, delighting

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ing in their Company, and following their good Advice and Example.

Q. 6. *How are we to show our Love to wicked Men?*

A. By reprovng them with Meekness and Prudence, praying for and endeavouring their Reformation.

Q. 7. *How are we to show our Love to Enemies?*

A. By praying to God for them, forgiving the Injuries they do us, and returning them Good for Evil.

Q. 8. *Why is Love made the Sum of both Tables?*

A. Because Love must be the Principle of our Obedience; and where true Love is, there will naturally follow a Respect to all God's Commandments.

Q. 43. *What is the Preface to the Ten Commandments?*

A. The Preface to the Ten Commandments is in these Words, [*I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage.*]

Q. 44. *What doth the Preface to the Ten Commandments teach us?*

A. The Preface to the Ten Commandments teacheth us, That because God is the Lord, and our God and Redeemer, therefore

therefore we are bound to keep all his Commandments.

Q. 1. Was the Preface delivered by God at the same Time with the Ten Commandments?

A. Yes; and it contains Reasons for enforcing Obedience to the Moral Law.

Q. 2. What is the first Reason?

A. God's Sovereignty and Dominion over all, expressed in these Words, *I am the Lord.*

Q. 3. What is the second Reason?

A. The Propriety and Interest he had in the Israelites, by the early Choice he made of that People, and entering into Covenant with them, expressed in these Words, *thy God.*

Q. 4. What is the third Reason?

A. His redeeming them from their Bondage in Egypt, expressed in these Words, *which brought thee out of the Land of Egypt, out of the House of Bondage.*

Q. 5. Do all these Reasons continue to oblige us Christians?

A. Yes: For God is still the Sovereign Lord of all, and our God in Christ, to whom we are early dedicated, and our Redeemer from a worse than Egyptian Bondage.

Q. 6. Since God is the absolute Sovereign of the World, who may command what he will, why does he use Arguments to persuade us to Obedience?

A. 1. To shew his Condescension in dealing with us as rational Creatures. 2. To teach us, that Obedience to his Law is our reasonable Ser-

vice. 3. Because he would have us to serve him willingly, and of free Choice.

Q. 7. What Rules are to be observed for the right understanding of the Ten Commandments?

A. These four chiefly.

1. That where a Duty is commanded, the contrary Sin is forbidden; and where a Sin is forbidden, the contrary Duty is commanded.

2. That under one Sin or Duty, all of the same kind are forbidden or commanded; together with all the Causes and Means of the one, and all Occasions and Inducements to the other.

3. That the Law is spiritual and perfect, reaching to the Thoughts and Motions of the Soul, as well as to the Words and Actions of the Life; and requiring the utmost Perfection of every Duty, and forbidding the least Degree of every Sin.

4. That what is forbidden or commanded to ourselves, we should endeavour may be avoided or performed by others, according to their Station; and what is commanded or forbidden to others, we should, according to our Station, be helpful to them in the one, and avoid partaking with them in the other.

Q. 45. Which is the first Commandment?

A. The first Commandment is, Thou shalt have no other Gods before me?

Q. 46. What is required in the first Commandment?

A. The

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Q. 1. What doth the first Commandment respect?

A. The Object of Worship, which is the true and living God.

Q. 2. What is it to know God?

A. It is to believe that he is; to make Choice of him as our God; and to acquaint ourselves with the Discoveries he hath given of himself in his Word and Works; such as, that he is the only true and living God, Father, Son, and Holy Ghost, the Creator, Preserver, Governor, and Judge of the World; and that he is in Christ reconciling the World to himself.

Q. 3. What is it to acknowledge God as the only true God?

A. It is publicly to profess our Belief of him as such, in Opposition to Idols and false Gods.

Q. 4. What is it to acknowledge God as our God?

A. It is publicly to own him as the God we have made choice of for our Portion and chief Good, and to whom we have devoted and dedicated ourselves.

Q. 5. What is it to worship God?

A. It is to fear and love him; to believe and trust in him; and to express this inward Sense of the Mind by Prayer, Praise, and other outward Acts of Devotion.

Q. 6. What is it to glorify God?

A. It is to obey his Commands, to submit to the Disposals of his Providence, and in all we do to aim at the Advancement of his Honour and Interest in the World. See Q. 1. 4.

Q. 47. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying, or not worshipping and glorifying the true God as God, and our God; and the giving of that Worship and Glory to any other which is due to him alone.

Q. 1. What is the first Sin here forbidden?

A. The denying the true God.

Q. 2. Who may be said to deny God?

A. 1. Atheists, who deny the Being, Perfections, or Providence of God, and thereby open a Door to all Wickedness and Disorder. 2. Deists, or Infidels, who deny the Scriptures to be the Word of God, and do not believe the Doctrines concerning our Salvation therein revealed; and by this means pour Contempt on the glorious Contrivance of infinite Wisdom and Love for the Redemption of lost Sinners. 3. Wicked and profane Persons, who live as if there were no God, and thereby trample on the sacred Authority of his holy Laws.

Q. 3. What is the second Sin here forbidden?

A. Ungodliness, or, the not worshipping and glorifying

glorifying the true God as God, and our God.

Q. 4. What is the Evil of this Sin?

A. By this Sin Men withhold from God that Worship and Glory which he deserves and requires, and live in neglect of him, as if they were independent and self-sufficient.

Q. 5. What is the third Sin here forbidden?

A. Idolatry, or, the giving that Worship and Glory to any other which is due to God alone.

Q. 6. Who may be said to be guilty of this Sin?

A. 1. They who worship Idols and false Gods, as the Heathens did; or who pay religious Honours to Things that are not God, as the Papists do, who worship and pay religious Honours to Angels, Saints, the Virgin *Mary*, the Bread in the Sacrament, the Sign of the Cross, the Images and Relicks of Saints. 2. They whose Hearts are immoderately set upon the Riches, the Honours or Pleasures of the World, *Col. iii. 5. Phil. iii. 19.* And, 3. They who trust in, fear, love, or esteem any thing more than God.

Q. 48. What are we specially taught by these Words (before me) in the first Commandment?

A. These Words (*before me*) in the first Commandment teach us, That God, who seeth all Things, taketh notice of, and is much displeased with, the Sin of having any other God.

Q. Why are the Words (before me) subjoined to this Commandment?

A. To teach us, 1. That we are always in the Presence of God. 2. That he sees and observes our Conduct. 3. That the Sins here forbidden are most heinous Provocations, and highly displeasing to him. 4. To do, as in his Sight, whatever we do in his Service.

Q. 49. Which is the second Commandment?

A. The second Commandment is, Thou shalt not make unto thee any graven Image, or any Likeness of any thing, that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and shewing Mercy unto Thousands of them that love me, and keep my Commandments.

Q. 50. What is required in the second Commandment?

A. The second Commandment requireth the receiving, observing, and keeping pure and entire, all such religious Worship

ship and Ordinances as God hath appointed in his Word.

Q. 1. What doth this Commandment respect?

A. The Means of God's Worship, which are the Ordinances appointed in his Word.

Q. 2. What is an Ordinance?

A. Any Piece, or any Mean of religious Worship appointed by God; such as, Prayer and Thanksgiving; reading, hearing, and preaching the Word; dispensing and receiving the Sacraments; religious Fasts and Vows; swearing by the Name of God when lawfully called; and singing of Psalms.

Q. 3. What doth this Commandment require with respect to these Ordinances?

A. To receive, observe, and keep them pure and entire.

Q. 4. What is it to receive them?

A. To approve of and submit to them as appointed of God.

Q. 5. What is it to observe them?

A. To attend them, because appointed of God.

Q. 6. What is it to keep them pure and entire?

A. To guard against Corruptions in them, either by adding thereto, or diminishing therefrom.

Q. 51. What is forbidden in the second Commandment?

A. The

A. The second Commandment forbiddeth the worshipping of God by Images, or any other Way not appointed in his Word.

Q. 1. What is meant by an Image here?

A. A Statue, Picture, or Resemblance of any Creature.

Q. 2. Is it unlawful to make Statues or Pictures of mere Creatures, without any Design to worship them?

A. No: It is the falling down before them, and serving them, that is forbidden.

Q. 3. Is it lawful to make Images of God?

A. No; it is unlawful, impossible, and abominable. *Isa. xl. 18. Acts xvii. 29.*

Q. 4. What is the first Sin here forbidden?

A. Idolatry, in the worshipping of God by Images.

Q. 5. Who are guilty of this Sin?

A. 1. They who worship false Gods by Images, as the Heathens did, who were guilty of a twofold Idolatry, worshipping a false God, and worshipping that God by Images. 2. They who in worshipping the true God, represent him by Images as pretended Helps of Devotion; or who worship Images along with God, as Intercessors with him: Both which the Papists do, who use Images to excite Devotion, as they pretend, such as Crucifixes, *Agni Dei*, and the like; they also worship God before the Images of Saints,

Saints, whom they invoke as Intercessors with him. 3. They who in worshipping the true God, form in their Minds gross and carnal Representations of him.

Q. 6. What is the Evil of Image-worship?

A. It gives the Worship due only to God, to lifeless Images; and serves to give us low and mean Thoughts of God, as if he was like to any of the Creatures.

Q. 7. What is the second Sin here forbidden?

A. Superstition, or worshipping God by Ways and Means of our own or others Devising, not appointed in his Word.

Q. 52. What are the Reasons annexed to the second Commandment?

A. The Reasons annexed to the second Commandment, are, God's Sovereignty over us, his Propriety in us, and the Zeal he hath to his own Worship.

Q. 1. What is meant by a Reason annexed?

A. A special Reason subjoined to the Commandment itself, enforcing Obedience to it.

Q. 2. What is the first Reason here annexed?

A. God's Sovereignty over us, expressed in these Words, *I the Lord.*

Q. 3. What is the Force of this Reason?

A. That since he is the Sovereign Lord, he alone hath Right to appoint the Ordinances of his own Worship.

Q. 4.

Q. 4. *What is the second Reason?*

A. God's Propriety or Interest in us, expressed in these Words, *thy God*.

Q. 5. *What is the Force of this Reason?*

A. That since he is our God, and we his People, we are obliged to worship him in his own Way.

Q. 6. *What is the third Reason?*

A. The Zeal or tender Concern he hath for the Purity of his Institutions, and his Detestation of any Rival in his Worship, expressed in these Words, *I am a jealous God*.

Q. 7. *What is the Force of this Reason?*

A. That since he is a jealous God, it is safe to adhere to, and very dangerous to alter his Institutions.

Q. 8. *How doth God testify his Jealousy for his Worship?*

A. By accounting the Breakers of this Commandment those that hate him, and threatening to punish them to several Generations; and by esteeming the Observers of it those that love him, and promising to shew them Mercy to many Generations.

Q. 9. *Will God punish the Children for their Fathers Sins?*

A. Not with eternal Torments, unless when they make their Parents Sins their own, by approving and imitating them. *Ezek. xviii. 20.*

Q. 10. *What then is meant by visiting the Iniquity of the Fathers upon the Children?*

A. His bringing upon them temporal Judgments, by which the Fathers are punished in the Children,

Children, and the Children warned to guard against their Fathers Sins.

Q. 53. Which is the third Commandment?

A. The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

Q. 54. What is required in the third Commandment?

A. The third Commandment requireth the holy and reverend Use of God's Names, Titles, Attributes, Ordinances, Words, and Works.

Q. 1. What doth this Commandment respect?

A. The Manner of God's Worship.

Q. 2. What is here meant by the Name of God?

A. God himself, and every Thing by which he makes himself known, such as his Names, Titles, Attributes, Ordinances, Word, and Works.

Q. 3. What are the Names of God?

A. These and such like, Lord, God, Jehovah, &c.

Q. 4. What are the Attributes of God?

A. His Perfections. See Q. 4. 6.

Q. 5. What are God's Ordinances?

A. His Institutions of Worship. See Q. 50. 2.

Q. 6. What is the Word of God?

A. The

A. The holy Scriptures.

Q. 7. What are God's Works?

A. His Works of Creation, Providence, and Redemption.

Q. 8. What is required with respect to all these?

A. That we use them in a holy and reverend Manner.

Q. 9. When do we use God's Names, Titles, and Attributes, in a holy and reverend Manner?

A. 1. When we think and speak of them with Seriousness, Fear, and Love. 2. When we use them righteously in Judgment, and make Vows to God in Sincerity and Truth.

Q. 10. When do we use God's Ordinances in a reverend and holy Manner?

A. When we worship God by them with suitable Dispositions of Soul; such as, 1. With Reverence and Humility. 2. Attention and Sincerity. 3. Love and Affection to God. 4. Hope and Trust in him. 5. Love and Charity with all Men. 6. Faith and Dependence on Christ.

Q. 11. When do we use the Word of God in a reverend and holy Manner?

A. When we highly esteem it, firmly believe it, and cheerfully comply with the Design of it.

Q. 12. When do we thus use the Works of God?

A. When we observe and admire the Wisdom, Power, Goodness, and other Perfections of God manifested in them.

Q. 55. What is forbidden in the third Commandment?

A. The

A. The third Commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

Q. 1. What is the Sin here forbidden?

A. The taking God's Name in vain; that is, all profaning or abusing of God's Names, Titles, Attributes, Ordinances, Word, and Works.

Q. 2. When do we profane or abuse God's Names, Titles, or Attributes?

A. 1. When we swear falsely in Judgment, calling the God of Truth Witness to a Lye; or when we make Vows to God in an insincere or hypocritical Manner. 2. When we use vain and rash Oaths in common Conversation. 3. When we utter, in the Name of God, Curses and Imprecations against our Neighbour. 4. When we blaspheme or speak reproachfully of God, or use his Name in a trifling Manner, without Seriousness.

Q. 3. When do we profane or abuse God's Ordinances?

A. When we despise them, or when we attend upon them without suitable Dispositions.

Q. 4. When do we profane or abuse the Word of God?

A. When we neglect to peruse it; when we make a jest of it; and when we ridicule any Doctrine therein revealed, or any Part of Religion therein appointed.

Q. 5. When do we profane or abuse the Works of God?

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A. When

A. When we do not observe, or when we decry the Wisdom and Goodness conspicuous in them ; when we abuse the Creatures to Intemperance, and to feed our Lusts ; and when we swear by any Creature. *Matth. v. 34.—37.*

Q. 56. What is the Reason annexed to the third Commandment ?

A. The Reason annexed to the third Commandment, is, That however the Breakers of this Commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgment.

Q. 1. Do the Breakers of this Commandment sometimes escape Punishment from Men ?

A. Yes ; very often ; partly through want of Proof, or the Negligence of the Magistrate ; and partly because human Laws cannot reach all Profanations of God's Name.

Q. 2. Will they therefore escape Punishment for ever ?

A. No : God will not hold them guiltless ; but will condemn and punish them, either here or hereafter, or both. *Deut. xxviii. 58. 59. Rom. ii. 3.—6.*

Q. 57. Which is the fourth Commandment ?

A. The

A. The fourth Commandment is, Remember the Sabbath-day to keep it holy. Six Days shalt thou labour, and do all thy Work. But the seventh Day is the Sabbath of the Lord thy God: In it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor thy Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day; wherefore the Lord blessed the Sabbath-day, and hallowed it.

Q. 1. What doth this Commandment respect?

A. The Time of God's Worship.

Q. 2. What is meant by a Sabbath?

A. A Day of holy Rest; wherein we are to cease from worldly Business, and to attend upon the Duties of Religion.

Q. 3. Why is the Word remember prefixed to this Commandment?

A. Because it is of great Importance to keep the Sabbath, and because Men are too apt to forget it.

Q. 4. To whom is the Charge of keeping the Sabbath directed?

A. To all without Exception; but especially to Parents, Masters, Magistrates, and other Superiors.

Q. 5. Why is it especially directed to them?

A. Because they ought, by their Example, Influence, and Authority, to cause all under their Charge to sanctify the Sabbath.

Q. 58. What is required in the fourth Commandment ?

A. The fourth Commandment requireth the keeping holy to God, such set Times as he hath appointed in his Word, expressly one whole Day in seven, to be a holy Sabbath to himself.

Q. 1. What is meant by set Times ?

A. Times set apart by God for his Worship and Service.

Q. 2. What is it to keep such Times holy to God ?

A. It is to employ them in the Worship and Service of God, according to his Appointment.

Q. 3. What set Times for Worship hath God appointed ?

A. He hath expressly appointed one whole Day in seven to be a holy Sabbath to himself.

Q. 4. Hath he expressly appointed no other set Times but the weekly-Sabbath ?

A. No other under the Gospel : For the Jewish Festivals, which he appointed under the Law, being ceremonial, are now abolished ; but the weekly Sabbath was appointed from the Beginning, and still continues in force.

Q. 5. May Fasts and Thanksgivings be lawfully appointed under the Gospel ?

A. Yes ;

A. Yes; when God in his Providence calls to such Exercises. And herein we are warranted, both by Scripture Precepts and Examples: For as good Men of old appointed such Days, so our Saviour intimates there would be such among his Disciples, and gives Directions for the right Observation of them; and the first Christians observed them accordingly. *2 Chron. xx. 3. Ezra viii. 21. Matth. ix. 15. vi. 16. Acts xiii. 2. xiv. 23.*

Q. 6. Why was the weekly Sabbath so expressly appointed?

A. For many great and good Purposes; such as, to be a Memorial of the Works of Creation and Redemption; to keep up Religion, the Worship of God, and the Communion of Saints, in the World; to give Rest to Men and Cattle from the Labours of the Week; and to be a Type of the heavenly Rest in the World to come.

Q. 59. Which Day of the seven hath God appointed to be the weekly Sabbath?

A. From the Beginning of the World to the Resurrection of Christ, God appointed the seventh Day of the Week to be the weekly Sabbath; and the first Day of the Week, ever since, to continue to the End of the World, which is the Christian Sabbath.

Q. 1. On which Day of the Week was the Sabbath from the Beginning?

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A. On

A. On the seventh; because on this Day God rested, or ceased, from his Works of Creation.
Gen. ii. 2. 3.

Q. 2. On which Day of the Week is the Sabbath now?

A. On the first; because on this Day Christ rose from the Dead, and thereby finished the Purchase of our Redemption.

Q. 3. What Authority have we for the Change of the Sabbath from the seventh to the first Day of the Week?

A. 1. The Example of the inspired Apostles, *John xx. 19. Acts xx. 7. 1 Cor. xvi. 1. 2.*
2. The first Day of the Week being called the *Lord's Day*, intimating, that it was appointed to be kept holy in remembrance of his Resurrection, *Rev. i. 10.*

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that Day, even from such worldly Employments and Recreations as are lawful on other Days; and spending the whole Time in the public and private Exercises of God's Worship, except so much as is to be taken up in the Works of Necessity and Mercy.

Q. 1. What is meant by a holy Rest?

A. A Rest appointed by God for holy Purposes.

Q. 2.

Q. 2. What are we to rest from?

A. Our ordinary Employments and Recreations, that we may have Time, and be better disposed for spiritual Work.

Q. 3. What are we to be employed in?

A. In the Exercises of Religion, both public and private.

Q. 4. What public Exercises are we to be employed in?

A. Prayer and Praise, reading and hearing the Word, dispensing and receiving the Sacraments, and other Ordinances; the Attendance whereof hath been the Practice of the Saints in all Ages; and God besides expressly requires it, and promises his special Presence to it. *Is. lxvi. 23. Heb. x. 25. Matth. xxviii. 19. 20.*

Q. 5. For what special Ends should we attend public Ordinances?

A. Publicly to acknowledge our Dependence on God, and pay our Homage to him, and to testify and cherish our Love to and Communion with one another.

Q. 6. What private Exercises are we to be employed in?

A. Reading the Word, Prayer, and Praise, devout Meditation, Self-examination, Instruction of Children and Servants, and the like.

Q. 7. Are no ordinary Works lawful on the Sabbath?

A. Yes; Works of Necessity and Mercy; such as taking necessary Food, quenching Fire, taking care of the Sick, feeding Cattle, and the like.

Q. 61. What is forbidden in the fourth Commandment?

A. The fourth Commandment forbiddeth the Omission or careless Performance of the Duties required, and the profaning the Day by Idleness, or doing that which is in itself sinful, or by unnecessary Thoughts, Words, or Works, about worldly Employments or Recreations.

Q. 1. What is meant by omitting the Duties required?

A. The wilful neglecting or slighting the public and private Exercises of God's Worship and Service.

Q. 2. What is meant by the careless Performance of the Duties required?

A. When People attend them in a formal, lazy, and hypocritical Manner, without due Concern to honour God, or profit themselves and others by them.

Q. 3. When may the Sabbath be said to be profaned by Idleness?

A. When that sacred Day is spent in unnecessary Sleep, vain Thoughts, unprofitable Discourse, useless Visits, and the like, to the Neglect and Contempt of the important Duties required, and thereby exposing ourselves to be tempted to more sinful Actions.

Q. 4. How is the Sabbath profaned by sinful Actions?

A. In

A. In regard that sinful Actions, which are at all Times displeasing to God, do directly contradict the Design of this holy Day, which is God's Honour and our Sanctification.

Q. 5. How is the Sabbath profaned by unnecessary Thoughts, Words, or Works, about worldly Affairs?

A. As these divert us from and unfit us for the Duties required.

Q. 62. What are the Reasons annexed to the fourth Commandment?

A. The Reasons annexed to the fourth Commandment are, God's allowing us six Days of the Week for our own Employments, his challenging a special Propriety in the seventh, his own Example, and his blessing the Sabbath-day.

Q. 1. What is the first Reason annexed to this Commandment?

A. God's allowing us six Days of the Week for our own Employments.

Q. 2. What is the Force of this Reason?

A. That since God is pleased to ask but one Day in seven, we should not grudge it; for had he asked more, we could not have denied it: Besides, the other six are sufficient for the Purposes of Life.

Q. 3. What is the second Reason?

A. His challenging a special Propriety or Interest

terest in the seventh, saying, *It is the Sabbath of the Lord thy God.*

Q. 4. What is the Force of this Reason?

A. That since it is a Day expressly set apart by God for himself, it ought to be employed in his Service, and not alienated to other Purposes.

Q. 5. What is the third Reason?

A. His own Example.

Q. 6. What is the Force of this Reason?

A. That since God rested on the seventh Day, and reviewed his Works, we ought to imitate him, by resting from our Labours on this Day, that we may remember and meditate on his Works, especially those of Creation and Redemption.

Q. 7. What is the fourth Reason?

A. God's blessing the Sabbath-day, and hallowing it.

Q. 8. What is meant by God's blessing the Sabbath-day?

A. His appointing it to be a blessed Day, or a Day wherein his People shall receive divine Blessings.

Q. 9. What is meant by God's hallowing the Sabbath?

A. Setting it apart for holy Uses.

Q. 10. What is the Force of this fourth Reason?

A. That since God hath blessed and hallowed the Sabbath, we ought not to profane, but to keep it holy; otherwise we violate God's Institution, and deprive ourselves of an appointed Season for receiving Blessings from him.

Q. 63. Which is the fifth Commandment?

A. The fifth Commandment is, Honour thy Father and thy Mother; that thy Days may be long upon the Land which the Lord thy God giveth thee.

Q. 1. Whom are we to understand by Father and Mother here?

A. Our natural Parents, and all other Superiors whatever.

Q. 2. Why are Superiors here called Father and Mother?

A. To teach Superiors to treat their Inferiors with Love and Tenderness, as Parents do their Children; and, on the other hand, to teach Inferiors to honour and esteem their Superiors, as Children do their Parents.

Q. 3. What is here meant by Honour?

A. All inward and outward Respect, Assistance, Relief, and such other kind Offices as are in our Power to bestow, and others stand in need of.

Q. 4. What Land is here specially meant in the Promise?

A. The Land of Canaan, this Promise being first made to the Israelites; but it may now signify the Place of our Abode, where-ever it is.

Q. 64. What is required in the fifth Commandment?

A. The

A. The fifth Commandment requireth the preserving the Honour, and performing the Duties, belonging to every one in their several Places and Relations, as Superiors, Inferiors, or Equals.

Q. 1. Who are meant by Superiors ?

A. Parents, Magistrates, Ministers, Masters, Husbands, the Aged, and such as excel us in Gifts and Graces.

Q. 2. Who are meant by Inferiors ?

A. Children, Subjects, Servants, the Younger, and such as are weaker in Gifts and Graces.

Q. 3. Who are meant by Equals ?

A. Those of our own Age and Condition.

Q. 4. What are the Duties of Parents to Children ?

A. To devote them to God in Baptism ; to give them a religious Education, good Instruction, good Example, and prudent Correction ; and to provide for them according to their Ability.

Q. 5. What are the Duties of Children to Parents ?

A. To love, honour and esteem them ; to follow their good Advice and Example ; to submit to their Correction ; and to assist and maintain them, if needful.

Q. 6. What are the Duties of Magistrates to Subjects ?

A. To give them good Laws, to protect them
in

in their civil and religious Privileges, and to administer Justice without Respect of Persons.

Q. 7. What are the Duties of Subjects to Magistrates?

A. To pray for them, to honour their Persons, to pay them Tribute, obey their lawful Commands, and be subject to their Authority for Conscience sake.

Q. 8. What are the Duties of Ministers to their People?

A. Love and Concern for their Souls, earnest Prayers in their Behalf, and a good Example; Diligence in dispensing Word and Sacraments; and Faithfulness in reproofing, admonishing, and exhorting them.

Q. 9. What are the Duties of People to their Ministers?

A. To love and esteem them; to attend on their Ministry, and receive their Message; to submit to their Rebukes and Discipline; and to assist them in their Work by Prayer, and other pious Endeavours.

Q. 10. What are the Duties of Masters to Servants?

A. To rule them with Humanity and Meekness, give them good Instruction and Example, and pay them their Wages.

Q. 11. What are the Duties of Servants to Masters?

A. To esteem and honour them, to obey their lawful Commands, and submit with Meekness to their Reproofs; to be diligent in their Work;
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and to be faithful and honest to their Masters Interest.

Q. 12. What are the Duties which Husband and Wife owe to one another?

A. Mutual Love, Sympathy, and Fidelity; covering each others Infirmities, and promoting the temporal and eternal Happiness of one another.

Q. 13. What are the Duties of Superiors in Rank, Age, Gifts, and Graces, to their Inferiors?

A. To treat them with Humanity and Gentleness, to protect and assist them, and to employ their superior Advantages for their Comfort and Benefit.

Q. 14. What are the Duties of Inferiors in Rank, Age, Gifts, and Graces, to their Superiors?

A. They ought to honour, and not envy them; to follow their good Counsel and Example; and be thankful for any Favours received from them.

Q. 15. What are the Duties of Equals to one another?

A. To live in Love and Peace, to be kind and affable, and ready to promote one anothers Good.

Q. 16. Are these relative Duties of great Importance?

A. Yes; of very great Importance; for by the regular Performance of them we contribute to the Peace and Happiness of human Society, show the Truth of our Christianity, and adorn the Doctrine of God our Saviour.

Q. 65. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against, the Honour and Duty which belongeth to every one in their several Places and Relations.

Q. 1. What is the first Sin here forbidden?

A. The Neglect or wilful Omission of the Duties required.

Q. 2. What is the second Sin here forbidden?

A. The doing any thing against, or in contradiction to the Duties required.

Q. 66. What is the Reason annexed to the fifth Commandment?

A. The Reason annexed to the fifth Commandment, is, a Promise of long Life and Prosperity (as far as it shall serve for God's Glory and their own Good) to all such as keep this Commandment.

Q. 1. What is the Reason annexed to this Commandment?

A. A Promise of long Life, and Prosperity, without which lengthened out Life would be no Blessing, expressed in these Words, *That thy Days may be long upon the Land which the Lord thy God giveth thee.*

Q. 2. Is this Promise to be understood absolutely, and without any Limitation?

A. No; God will bestow the promised Blessing when it is for his Glory and our Good; but when he sees that long Life and Prosperity would be inconsistent with this, he in Mercy with-holds them; and will abundantly make up this temporal Loss, with spiritual and eternal Blessings.

Q. 67. Which is the sixth Commandment?

A. The sixth Commandment is, *Thou shalt not kill.*

Q. 1. What is meant here by killing?

A. The taking away of Life, or any way disturbing the Peace and Comfort thereof.

Q. 2. Is all killing without Exception here included?

A. No: We may defend ourselves against Violence, *Exod. xxii. 2.*; and Magistrates by their Office are obliged to punish with Death those who deserve it.

Q. 68. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful Endeavours to preserve our own Life and the Life of others.

Q. 1. What doth this Commandment require with regard to our own Life?

A. All

A. All lawful Endeavours to preserve it; such as, 1. The using all proper Means of Health, and avoiding all unnecessary Dangers. 2. Temperance and Moderation in all Things. 3. A patient, chearful, and contented Temper of Mind.

Q. 2. What lawful Endeavours are required of us in order to preserve our Neighbour's Life?

A. Defending him against Dangers and Injuries, supplying his Wants, and doing him such other kind Offices as are in our Power.

Q. 3. Are no unlawful Means to be used for preserving our own or our Neighbour's Life?

A. No. We are not to preserve Life by doing sinful Actions, by denying the Faith, or renouncing the Duties of the Gospel; for this is the Way to lose our Lives and Souls for ever. *Matth. xvi. 25.*

Q. 4. Are we obliged to any other Duties by virtue of this Command?

A. Yes: It requires whatever tends to make Men Comforts and Blessings to one another; such as, Love and Compassion, Peaceableness and Meekness, Patience and Long-suffering, forbearing and forgiving one another.

Q. 69. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjustly, and whatsoever tendeth thereunto.

Q. 1. What is the first Sin here forbidden ?

A. The taking away of our own Life ; which a Person may be said to do when he lays violent Hands upon himself ; when he neglects the Means of Health ; when he is intemperate and sensual ; and when he indulges immoderate Cares and Anxiety about the Things of the World.

Q. 2. What is the second Sin here forbidden ?

A. The taking away of our Neighbour's Life unjustly ; which a Person becomes guilty of by committing Murder and Violence ; by Oppression and Cruelty ; and by refusing to supply the Wants of a Fellow-creature when in his Power.

Q. 3. What is the third Sin here forbidden ?

A. Whatsoever tendeth to take away our own Life, or the Life of our Neighbour unjustly. Of this kind are, 1. All hurtful and injurious Actions ; such as, Striving, Striking, Wounding, Fighting, Duelling, and the like. 2. All offensive and reproachful Words ; such as, Quarrelling, Mocking, Railing, Slandering, Backbiting, Threats, Curses, Imprecations, and the like. 3. All unfriendly and ill-natured Passions ; such as, Anger, Hatred, and Wrath ; Malice, Envy, Spite, and Revenge ; Pride, Peevishness, Melancholy, and the like.

Q. 4. Is it of great Importance to observe the Duties required, and to avoid the Sins forbidden in this Commandment ?

A. Yes : For we are Brethren, both as Men and Christians, made for Society, and cannot be happy without it ; we mutually depend upon, and may be great Blessings to one another.

Q. 70. Which is the seventh Commandment?

A. The seventh Commandment is, *Thou shalt not commit Adultery.*

Q. What is here meant by Adultery?

A. All Sorts and Degrees of Uncleanness.

Q. 71. What is required in the seventh Commandment?

A. The seventh Commandment requireth the Preservation of our own and our Neighbour's Chastity, in Heart, Speech, and Behaviour.

Q. 1. Is not Chastity a precious Virtue?

A. Yes; and ought to be dear to Christians as their Life, because they are the Members of Christ, and the Temples of the Holy Ghost. 1 Cor. vi. 15. 19.

Q. 2. How are we to preserve our own Chastity?

A. 1. By accustoming ourselves to pure Thoughts and Desires. 2. By guarding against wanton and lascivious Expressions. 3. By abstaining from all Appearance of Uncleanness, and behaving modestly in our Looks, Gestures, and whole Conversation.

Q. 3. How are we to preserve our Neighbour's Chastity?

A. By

A. By representing to him the Excellency of this Virtue, and the great Evil of the opposite Vice; by guarding him against all Occasions and Temptations to Unchastity, and restraining him from it, as far as our Station, Office, and Opportunity will allow.

Q. 72. *What is forbidden in the seventh Commandment?*

A. The seventh Commandment forbiddeth all unchaste Thoughts, Words, and Actions.

Q. 1. *What is the first Sin here forbidden?*

A. All unchaste Thoughts, or impure Lusts and Desires. *Matth. v. 28.*

Q. 2. *What is the second Sin here forbidden?*

A. All unchaste Words, or immodest Conversation.

Q. 3. *For what Reason are unchaste Thoughts and Words forbidden in this Commandment?*

A. Because they are sinful in themselves, and hateful to God, *Eph. v. 4.* for neither Filthiness nor foolish Talking becometh Christians; and they naturally provoke to unchaste Actions, which is the third Sin here forbidden, *Eph. v. 11.* Have no Fellowship with the unfruitful Works of Darkness.

Q. 4. *What makes Unchastity so very criminal?*

A. It defiles the Body, and debases the Spirit, which are dedicated to God, and it naturally brings upon

upon us many temporal Calamities: It draws off the Heart from God and Religion, takes away all Relish for rational and spiritual Delights, and quite unfits us for the sublime and lasting Pleasures of purified Souls above. *Eph. v. 5. 6.*

Q. 73. Which is the eighth Commandment?

A. The eighth Commandment is, Thou shalt not steal.

Q. What is meant here by stealing?

A. The taking away any thing unjustly, or doing what may hurt our own or our Neighbour's Estate.

Q. 74. What is required in the eighth Commandment?

A. The eighth Commandment requireth all lawful procuring and furthering the Wealth and outward Estate of ourselves and others.

Q. 1. By what Means should we procure and further our own Estate?

A. By Diligence and Industry in our lawful Callings; by Frugality and Moderation in Living; by managing our Affairs with Prudence and Discretion, and depending on Providence for Success.

Q. 2.

Q. 2. Why should we seek to increase our own Estate?

A. That we may honour God with our Substance, avoid Idleness, live comfortably ourselves, and be useful to others.

Q. 3. By what Means should we procure and further the Estate of others?

A. By Justice and Honesty in all our Dealings with them; by assisting them with our Advice, Labour, and Substance; and by doing to them in all Things as we would have them to do to us in the like Case. *Phil. ii. 4.*

Q. 75. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own or our Neighbour's Wealth or outward Estate.

Q. 1. What is prejudicial to our own Estate?

A. Idleness and Sloth in our lawful Callings; rash and imprudent Bargains; Prodigality and Intemperance.

Q. 2. What is prejudicial to our Neighbour's Estate?

A. All kinds of Injustice and Fraud; as also the refusing or neglecting to assist those who need our Help and Advice.

Q. 3. How may we be guilty of Injustice?

A. Many Ways, but chiefly these six. **I.** When

When we rob, plunder, or take away by Force what belongs to another. 2. When we steal from another, or take away privately what belongs to him. 3. When we do not pay what is due, or do not perform what is promised. 4. When we distress others by vexatious Law-suits, and rigorous Exactings of Debts; or by Cunning, Trick, or Deceit. 5. When we re-fer Thieves or stolen Goods, or any thing strayed or lost, or which we have wrongously taken. 6. When we seek to enrich ourselves by any unlawful Method, such as by Bribery, Forgery, Oppression, Extortion, excessive Narrowness, Over-reaching, by following illicit Trades and Occupations, or by Frauds in Merchandizing.

Q. 4. What are the chief Frauds in Merchandizing.

A. Taking Advantage of the Ignorance or Necessity of others; selling Things bad for good; taking exorbitant Prices; using false Balances, Weights, or Measures; undermining our Neighbour's Trade, or ruining his Credit.

Q. 5. What ought they to do who are guilty of Injustice and Theft?

A. They ought to make Restitution, or restore what they have unjustly taken away; for Goods got by wrong Means bring a Curse with them. *Zech. v. 3. 4.*

Q. 6. Is this Restitution necessary in order to Pardon?

A. Yes: Natural Justice and Reason shew the Necessity

Necessity of it, and God expressly enjoins it.
Exod. xxii. 3. Ezek. xxxiii. 15.

Q. 7. Is it not enough to repent of this Sin before God, and ask Forgiveness of him?

A. No: For our Repentance will not be sincere, if we be not disposed to repair the Damage we have done to our Neighbour, Luke xix. 8.; and therefore God, besides Repentance in his Sight, expressly requires this Restitution, Lev. vi. 1.—7.

Q. 8. What if the unjust Person be not able to make Restitution?

A. He must have a sincere Intention to do it so soon as he is able, otherwise his Repentance will not be sincere.

Q. 9. What if he cannot find the Person, or his Heirs, to whom the Restitution is to be made?

A. He must not however keep the ill-gotten Goods, since he has no Right to them; but must restore them to God, the original Owner of all Things; that is, give them to the Poor, or to some pious Use, as God himself directs. Num. v. 6.—8.

Q. 76. Which is the ninth Commandment?

A. The ninth Commandment is, Thou shalt not bear false Witness against thy Neighbour.

Q. What is it to bear false Witness?

A. It is to give a wrong Testimony when called

called upon Oath before a Judge; which Sin is called *Perjury*; and under it is comprehended whatever is prejudicial to Truth, or injurious to our own or our Neighbour's good Name.

Q. 77. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man, and of our own and our Neighbour's good Name, especially in Witness-bearing.

Q. 1. How are we to maintain and promote Truth between Man and Man?

A. By speaking the Truth to and of one another in all Things; by judging and deciding according to Truth; by asserting and defending the Truth, when suppressed and run down; by fulfilling our Promises, and acting with Candour and Sincerity in the whole of our Conduct.

Q. 2. How are we to maintain and promote our own good Name?

A. By being harmless and blameless, faithful and honest, useful and discreet to all.

Q. 3. How are we to maintain and promote the good Name of others?

A. By commending their good Qualities; encouraging good Reports of them; vindicating their Character when unjustly attacked; and covering

vering their Weaknesses and Infirmities. *Prov.* xvii. 9.

Q. 4. Why are we to maintain Truth, and our own and our Neighbour's good Name, especially in Witness-bearing?

A. Not that we may act contrary to these at any time; but because then we are solemnly called to declare the Truth, being before a Judge, and upon Oath, whereby God is appealed to.

Q. 78. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own or our Neighbour's good Name.

Q. 1. What is prejudicial to Truth?

A. Perjury; rash Oaths, Vows, and Promises; Lying, Dissimulation, Flattery, and Deceit.

Q. 2. What is Perjury?

A. Swearing falsely in Judgment, or not doing what we promised upon Oath, though lawful, and in our Power. See *Q. 53. 2.* and *Q. 76.*

Q. 3. What is the Evil and Danger of Perjury?

A. It is an Injury to Men, an high Affront to God, and exposes ourselves to his just Vengeance.

Q. 4. What is a rash Oath, Vow, or Promise?

A. When we swear, vow, or promise, without having well considered, whether what we affirm

affirm be true, or whether what we vow or promise be just and in our Power, and whether we have a sincere Intention to perform it.

Q. 5. What is Lying?

A. Affirming for Truth what we know to be false, or denying what we know to be true.

Q. 6. What is Dissimulation?

A. We dissemble when we speak otherwise than we know and think, or when we disguise and misrepresent Things.

Q. 7. Is it in no Case lawful to lye or dissemble?

A. No: For these Sins make us like the Devil; and if we practise them, no body will believe us even when we speak Truth.

Q. 8. What is Flattery?

A. To flatter, is to extol a Person beyond the Truth, and say fair and obliging Things to him, in order to please him, and win him over to our Party or Interest; which is a sinful Practice, as being generally accompanied with Lying, with base selfish Views; and having a Tendency to puff up our Neighbour with Pride, and keep him from being sensible of his Failings.

Q. 9. What is Deceit?

A. All sorts of cunning Tricks, Guile, and Artifice, practised with a Design to impose upon others; and is most criminal, when by Specious Pretences of Friendship and Good-will, or of Honesty and Sincerity, a Person endeavours to ensnare, hurt, or ruin his Neighbour.

Q. 10. What is injurious to our own good Name?

A. 1. Doing any thing of evil Report. 2.

Uncharitableness to others. 3. Pride and vain Glory.

Q. 11. What is injurious to our Neighbour's good Name?

A. These four Things chiefly. 1. When we swear falsely in Judgment, to his Disadvantage. 2. When we encourage Backbiters and Tale-bearers, whose Business it is to sow Discord among Friends and Neighbours. 3. When we slander and speak Evil of him ourselves. 4. When we censure or judge rashly of his Conduct.

Q. 12. Is it of great Importance to observe the Duties required, and avoid the Sins forbidden in this Commandment?

A. Yes; for this eminently tends to the Honour of Religion, the Good of Society, our own and our Neighbour's Usefulness in the World.

Q. 79. Which is the tenth Commandment?

A. The tenth Commandment is, *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.*

Q. What doth this Commandment chiefly respect?

A. It chiefly respects the inward Disposition of the Soul, and forbids so much as designing Evil; thereby teaching us, that the Law of God requires

requires inward Purity of Heart, as well as outward Blamelessness in the Life.

Q. 80. What is required in the tenth Commandment ?

A. The tenth Commandment requireth full Contentment with our own Condition, with a right and charitable Frame of Spirit toward our Neighbour, and all that is his.

Q. 1. What is included in full Contentment with our own Condition ?

A. Thankfulness to God for his Mercies ; Patience under Affliction ; and a chearful Acquiescence in all his Providences. And this will appear to be a Duty highly reasonable, when we consider, 1. That by Sin we have forfeited all Right to the Comforts of this Life, as well as to the Happiness of the next. 2. That God, our heavenly Father, knows what we need, and what is best for us. 3. That by the Gospel we have the Hope of a compleat and everlasting Happiness hereafter.

Q. 2. What is included in a right and charitable Frame of Spirit toward our Neighbour, and all that is his ?

A. These three Things. 1. A sincere Love and hearty Good-will to our Neighbour. 2. Our being pleased with, and rejoicing in his Prosperity. 3. Sympathy with him in his Calamities,

and doing all we can to support and relieve him. And this we are obliged to do from the Example and Command of our Saviour, and the Consideration that others are not only our Fellow-creatures, but our Brethren in him.

Q. 81. What is forbidden in the tenth Commandment?

A. The tenth Commandment forbiddeth all Discontentment with our own Estate, envying or grieving at the Good of our Neighbour, and all inordinate Motions and Affections to any thing that is his.

Q. 1. What is the first Sin here forbidden?

A. All Discontentment with our own Estate, arising, 1. From our not believing or not trusting the Wisdom and Goodness of divine Providence. 2. From our Pride, by which we overvalue ourselves, and secretly think that we deserve to be better dealt with. 3. From our Covetousness, by which we too highly esteem, and too eagerly pursue after the Things of the World.

Q. 2. What is the Evil of Discontent?

A. It is highly provoking to God; for it makes us unthankful for Mercies, and unfit for Duties. It is prejudicial to ourselves; for it lessens our Comforts, and makes our Crosses heavier. It is injurious to others; for it breeds Strifes, Debates,

bates, Law-suits, Rebellions, Murders; and makes us uneasy to all'around us.

Q. 3. What is the second Sin here forbidden?

A. Envyng or grieving at the Good of our Neighbour; which we are guilty of, when we fret at his Success in the World, or rejoyce at his Distress.

Q. 4. What is the Evil of Envy?

A. It is a grudging that God is good; it is a Torment to ourselves; and is contrary to that Love we owe to our Neighbour.

Q. 5. What is the third Sin here forbidden?

A. All inordinate Motions and Affections toward any thing that is our Neighbour's; which includes every Inclination or Desire after Things which we cannot have by lawful Means, or without wronging our Neighbour. And such Inclinations or Desires are here forbidden, both because they are sinful in themselves, and because, when indulged, they pave the Way to more sinful Actions.

Q. 6. Is not Covetousness in general both a great Folly and a great Sin?

A. Yes; for the covetous Man sets his Heart upon Things that are vain and uncertain, and which can never make him happy; he prefers the World to God, and is upon that Account in Scripture called an Idolater, *Eph. v. 5.*

PART III. Of the Means of our Recovery and Salvation.

Q. 82. **I***S any Man able perfectly to keep the Commandments of God?*

A. No mere Man, since the Fall, is able, in this Life, perfectly to keep the Commandments of God, but doth daily break them, in Thought, Word, and Deed.

Q. 1. *What is it to keep the Commandments of God perfectly?*

A. It is to keep them at all Times without the least Failure in Thought, Word, or Deed; and such Perfection no mere Man since the Fall is, in this Life, capable of.

Q. 2. *Why do you say no mere Man?*

A. To except Jesus Christ, who was not a mere Man, but both God and Man in one Person, and who kept the Commandments perfectly.

Q. 3. *Why do you say since the Fall, and in this Life?*

A. Because before the Fall Man was able, and because the Saints in Heaven, or in the Life to come, will be able to keep the Law perfectly.

Q. 4. *How doth it appear, that no mere Man is able in this Life to keep the Commandments perfectly?*

A. Both

A. Both Scripture and Experience prove, that there is no Man living that sinneth not; and that even the best daily, in many Things, offend. *Rom. iii. 9.—20.*

Q. 5. If perfect Obedience be not attainable, why are we required to be perfect?

A. 1. To teach us what the Law requires.
2. To engage us to press after Perfection in Holiness, which is necessary to perfect Happiness.

Q. 6. Is it not said of Job and other Saints, that they were perfect?

A. Yes: But this is meant, not of absolute Perfection, but of Sincerity, without which our Obedience will not be accepted of God.

Q. 7. What is Sincerity?

A. A hearty Desire and Endeavour after Conformity to the Will of God in all Things.

Q. 8. Will sincere, though imperfect Obedience be accepted of God?

A. Yes, through the Merits and Intercession of Christ; not indeed as the Cause of our Justification, but as a Fruit and Evidence of our Faith and Love, and Regard to the divine Authority.

Q. 9. Can we, since the Fall, obtain Life and Happiness by the Law?

A. No; because we can neither fulfil it, nor satisfy for the Breach of it.

Q. 10. Of what Use then is the Law now?

A. Of great Use to all Men: For it serves to inform them of the Will of God, and of their Duty, and to bind them to it; to humble them under a Sense of their Sins and Failings, and Inability

ability to keep it; to convince them of the Need of a Saviour; and to drive them to him, or to leave them inexcusable, and under the Curse.

Q. 11. Are not Believers under special Obligations to keep the Law?

A. Yes: For besides the Authority of God the Creator, and the Nature of the Duties required, they are bound to Obedience, in order to testify their Subjection to Christ their Lord, and their Gratitude to him for all he hath done and suffered for them, and to evidence their Faith in him; and their Interest in the Benefits of his Mediation.

Q. 83. Are all Transgressions of the Law equally heinous?

A. Some Sins in themselves, and by reason of several Aggravations, are more heinous in the Sight of God than others.

Q. 1. What makes one Sin more heinous or offensive in itself than another?

A. Its being more directly contrary to the Nature and Perfections of God, and more mischievous in its Consequences. Thus Blasphemy against God is more heinous than speaking Evil of our Neighbour, and Murder is more heinous than Theft.

Q. 2. What are the Aggravations which make a Sin more heinous than otherwise it would be?

A. Such as these: When it is committed wilfully

fully and deliberately ; against Light and Knowledge ; against Checks of Conscience, the Strivings of God's Spirit, and the Rebukes of Providence ; against solemn Vows and Engagements, and contrary to the Duties of our Stations and Relations in Life.

Q. 84. What doth every Sin deserve ?

A. Every Sin deserveth God's Wrath and Curse, both in this Life, and that which is to come.

Q. 1. What is meant by the Wrath and Curse of God due to Sin ?

A. Death, with all Miseries, spiritual, temporal, and eternal. See Q. 19. 5. 6.

Q. 2. How doth it appear that every Sin deserves so great a Punishment ?

A. Because every Sin is a Contempt of the highest Authority, and an Affront done to the infinite Majesty of Heaven and Earth : For the Wrath of God (says the Apostle, Rom. i. 18.) is revealed from Heaven against all Ungodliness and Unrighteousness of Men ; and, Cursed is every one that continueth not in all Things that are written in the Book of the Law, to do them, Gal. iii. 10.

Q. 3. Are all Men under this Wrath and Curse of God ?

A. Yes ; till by Faith and Repentance they are brought under the Covenant of Grace ; for by the Law every Mouth is stopped, and the whole

whole World is become guilty before God, Rom. iii. 19.

Q. 85. *What doth God require of us, that we may escape his Wrath and Curse due to us for Sin?*

A. To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto Life, with the diligent Use of all the outward Means whereby Christ communicateth to us the Benefits of Redemption.

Q. 1. *Doth God require Faith, Repentance, and the Use of outward Means, to make Satisfaction for Sin, or to purchase Salvation for us?*

A. No; that would be to make a Saviour of our Duties, and to render Christ's Death in vain, *Gal. ii. 21.* He only requires them as Means in order to Salvation.

Q. 2. *Why doth he require Faith?*

A. Because by Faith we are united to Christ, and thereby have a Right to all his Benefits. See

Q. 30. 3. 4.

Q. 3. *Why doth he require Repentance?*

A. Because it makes us fit to enjoy the Salvation purchased by Christ. *Acts iii. 19.*

Q. 4. *Why doth he require the Use of outward Means?*

A. Because in the Use of these his Spirit works in us Faith and Repentance, and communicates

or applies to us the Benefits of Redemption. See Q. 32.—38.

Q. 86. What is Faith in Jesus Christ?

A. Faith in Jesus Christ is a saving Grace, whereby we receive and rest upon him alone, for Salvation, as he is offered to us in the Gospel.

Q. 1. Why is Faith called a Grace?

A. Because it is freely wrought in us by God's Spirit in effectual Calling. See Q. 31. 3. 4.

Q. 2. Why is it called a saving Grace?

A. Because there is no Salvation without it; and because whosoever believeth shall be saved, *John iii. 36.*

Q. 3. What is it to receive Christ?

A. It is to believe him to be the only Saviour of Sinners, and to make Choice of him as our Saviour.

Q. 4. What is it to rest on Christ?

A. It is to rely and depend on him, as both able and willing to save us.

Q. 5. What is it to rest on him alone?

A. It is alone to trust in his Merits and Intercession, renouncing all other Grounds of Hope, and all other Methods of Salvation. *Acts iv. 12.*

Q. 6. How are we to receive and rest on Christ for Salvation?

A. As he is offered to us in the Gospel, namely, as a Prophet, Priest, and King.

L

Q. 7.

Q. 7. What is it to receive and rest on Christ as a Prophet?

A. It is to believe that he hath fully revealed the Will of God, and to embrace his Doctrines as the Rule of our Faith, allowing them their proper Influence on our Temper and Life.

Q. 8. What is it to receive and rest on him as a Priest?

A. It is to be persuaded of the Worth and Efficacy of his Sacrifice and Intercession, and to rely thereon as the alone meritorious Cause of our Salvation.

Q. 9. What is it to receive and rest on Christ as a King?

A. It is to believe his sovereign Authority, and to give ourselves up to the Government of his Laws, and the Disposals of his Providence; depending on his Grace to strengthen us for Duties and Trials, and to preserve us to his heavenly Kingdom.

Q. 10. What are the Marks of true Faith?

A. It humbles the Sinner, and purifies the Heart; it fills the Soul with Love to God and Man; it is fruitful in good Works; and makes us heavenly and spiritually minded.

Q. 87. What is Repentance unto Life?

A. Repentance unto Life is a saving Grace, whereby a Sinner, out of a true Sense of his Sin, and Apprehension of the Mercy of God in Christ, doth, with Grief and

and Hatred of his Sin, turn from it unto God, with full Purpose of, and Endeavour after, new Obedience.

Q. 1. Why is Repentance called a saving Grace?

A. For the same Reason that Faith is so called. *Q. 86. 1. 2.*

Q. 2. What is it to turn from Sin?

A. It is to forsake it in Love and Practice.

Q. 3. What is necessary in order to this?

A. 1. A true Sense of Sin, or an Heart-affecting Discovery of the Evil and Danger of it. 2. An Apprehension of the Mercy of God in Christ; or a Belief that God will pardon penitent Sinners through the Merits of Christ.

Q. 4. Why is a Sense of Sin necessary?

A. To make us hate Sin, and seek Deliverance from it.

Q. 5. Why is an Apprehension of Mercy necessary?

A. Because without this a Sense of Sin would drive us to Despair; but the Belief of pardoning Mercy gives Hope, and leads us to God to seek Forgiveness.

Q. 6. How are we to turn from Sin?

A. 1. With Grief or hearty Sorrow on account of it; because it is dishonourable to God, wounding to Christ, grieving to the Spirit, and hurtful to ourselves. 2. With Hatred, or an inward Abhorrence of it, as it is contrary to God's Nature and Law, as it defiles our Souls, and makes us unfit either to serve God here, or to enjoy him hereafter.

Q. 7. What is it to turn unto God?

A. To return to our Duty and Obedience.

Q. 8. How are we to turn unto God?

A. With full Purpose, or firm Resolutions of new Obedience, accompanied with earnest and vigorous Endeavours to render these Resolutions effectual.

Q. 9. Why is the Obedience of true Penitents called new Obedience?

A. 1. Because it flows from new Principles; such as, a sincere Love to God, and Regard to his Authority; Faith in Christ, or a steady Dependence on his Grace for Strength, and on his Merit for Acceptance. 2. Because it is directed to new Ends, viz. the Glory of God, our own Happiness, and the Good of others. And, 3. Because it is performed in a new Manner, being chearful, universal, and constant.

Q. 10. Why is true Repentance called Repentance unto Life?

A. Because it is necessary to, and terminates in eternal Life; and also to distinguish it from the Sorrow of the World, which worketh Death, 2 Cor. vii. 10.

Q. 11. What are the Marks of true Repentance?

A. A Heart-hatred of all Sin, and a guarding against it, and all Temptations to it; a sincere Application to God through Christ for pardoning Mercy and sanctifying Grace; a humble and lowly Temper of Mind; a setting about the Practice of all known Duty; with sincere Desires and Endeavours to grow in Grace and Holiness.

Q. 88.

Q. 88. What are the outward Means whereby Christ communicateth to us the Benefits of Redemption?

A. The outward and ordinary Means, whereby Christ communicateth to us the Benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer; all which are made effectual to the Elect for Salvation.

Q. 1. What are we to understand here by Christ's Ordinances?

A. All such Institutions as he hath appointed in his Word to be Means of Salvation.

Q. 2. Why is it here said, especially the Word, Sacraments, and Prayer?

A. Because these are the chief or principal Means of Salvation; though other Ordinances, such as a Gospel-ministry, Church-discipline, Meditation, Self-examination, Instruction of Children and Servants, &c. are not to be excluded. See Q. 50. 2.

Q. 3. Why are these Ordinances called Means of Salvation?

A. Because in the Use of them, Christ by his Spirit communicates to us the Benefits of Redemption, and thereby makes us Partakers of Grace here, and renders us meet for everlasting Glory hereafter.

Q. 4. Why are these Ordinances called outward Means?

A. To distinguish them from Faith, Repentance, and other Graces, which are inward Means of Salvation.

Q. 5. Why are they called ordinary Means?

A. To distinguish them from extraordinary Means, such as, the miraculous Gifts of the Spirit; and because the Spirit in his Working is not always confined to them.

Q. 89. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectual Means of convincing and converting Sinners, and of building them up in Holiness and Comfort through Faith unto Salvation.

Q. 1. What is meant here by the Word?

A. The holy Scriptures.

Q. 2. What Method doth the Spirit usually observe in bringing Sinners to Salvation?

A. He honours the Reading of the Word, but oftener the Preaching of it, to be the Mean thereof. 1 Cor. i. 21.

Q. 3. How is the Reading and Preaching of the Word made a Mean of Salvation?

A. The Spirit, working in and by the Reading or Preaching of the Word, without which it would prove but a dead Letter, makes it a Mean, 1. Of convincing Sinners, or discovering
ing

ing to them the Evil and Danger of their State. 2. Of converting Sinners; that is, of turning them from the Ways of Sin to God, and the Practice of Religion. 3. Of building them up in Holiness, or of carrying on a Work of Sanctification in their Souls. 4. Of administering present Comfort and blessed joyful Hopes, to bear them through the Difficulties they have to struggle with in their Way to Glory.

Q. 4. How doth the Spirit make the Word a Mean of convincing and converting Sinners?

A. As by it he discovers Christ's All-sufficiency to save, the Beauties of Holiness, the Threatenings of the Law, and the Promises of the Gospel.

Q. 5. How doth the Spirit make the Word a Mean of building up Believers in Holiness and Comfort?

A. As by it he points out their Duty, enforces the Practice thereof by the strongest Motives, reveals the precious Promises of Grace and Glory through a Redeemer, furnishes them with the proper Marks of a gracious State, and of their Interest in the Promises.

Q. 6. How doth the Spirit make the Word an effectual Mean for all these Purposes?

A. It is through Faith, or by enabling us to believe the Truths revealed in the Word, and to apply them to ourselves. *Rom. i. 16.*

Q. 7. For what End doth the Spirit convince and convert Sinners, and build up Believers in Holiness and Comfort?

A. To

A. It is unto Salvation; that is, to make them meet for the heavenly Happiness.

Q. 90. How is the Word to be read and heard, that it may become effectual to Salvation?

A. That the Word may become effectual to Salvation, we must attend thereunto with Diligence, Preparation, and Prayer; receive it with Faith and Love, lay it up in our Hearts, and practise it in our Lives.

Q. 1. What is it to attend to the reading and hearing the Word with Diligence?

A. It is frequently and seriously to wait upon the proper Occasions of both.

Q. 2. What is it to attend with Preparation?

A. It is, before the Reading or Hearing of the Scriptures, to consider whose Word it is, and to lay aside Prejudices, worldly Cares, and whatever else may hinder the Success of the Word.
Acts x. 33. James i. 21.

Q. 3. What is it to attend with Prayer?

A. It is to request of God earnestly, that he would bless his Word, and dispose our Hearts to profit by it.

Q. 4. What is it to receive the Word with Faith?

A. It is to entertain it with a firm Belief of its

its divine Original, Truth, and Importance,
1 *Thess.* ii. 13.

Q. 5. What is it to receive the Word with Love?

A. It is to receive it with high Esteem and suitable Affection, as good in itself, and most beneficial to us.

Q. 6. What is it to lay up the Word in our Hearts?

A. It is to retain it in our Memory, to meditate upon it, to apply it to ourselves, and affect our Hearts with it.

Q. 7. What is it to practise the Word in our Lives?

A. It is in all the Parts of our Conduct to do as the Word directs and commands.

Q. 91. How do the Sacraments become effectual Means of Salvation?

A. The Sacraments become effectual Means of Salvation, not from any Virtue in them, or in him that doth administer them, but only by the Blessing of Christ, and the Working of his Spirit in them that by Faith receive them.

Q. 1. Do Sacraments become effectual to Salvation by any Power or Virtue in themselves?

A. No: They are but Means, and cannot of themselves confer Grace; nor will the mere partaking of them be effectual to Salvation.

Q. 2. Doth the Efficacy of Sacraments depend
on

on the Piety or Intention of the Administrator?

A. No: He is but an Instrument, and cannot give or with-hold Grace; for this alone belongs to God. 2 Cor. iv. 7.

Q. 3. Upon what then doth the Efficacy of Sacraments depend?

A. 1. Upon the Blessing and Presence of Christ, which he hath promised shall attend his own Institutions, *Matth. xxviii. 20.* 2. Upon the Working of his Spirit, which is the Effect and Evidence of Christ's Blessing and Presence, by which he quickens and confirms good Dispositions in the Souls of Receivers, 1 Cor. xii. 13. *Titus iii. 5.*

Q. 4. In whom doth the Spirit thus effectually work?

A. In those who receive the Sacraments by Faith, or who exercise a true Faith in receiving them.

Q. 92. What is a Sacrament?

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible Signs, Christ, and the Benefits of the new Covenant, are represented, sealed, and applied to Believers.

Q. 1. What is meant by the Word Sacrament?

A. It properly signifies a military Oath, by which the General and Soldiers were obliged to mutual Fidelity; and it was anciently applied to Baptism

Baptism and the Lord's Supper, in which God and his People mutually engage to one another, he to be their God, and they to be his People.

Q. 2. How is a Sacrament here described?

A. By the general Nature of it; by the Parts of it; and by the Ends for which it is appointed: and all this with a special View to Baptism and the Lord's Supper.

Q. 3. What is the general Nature of a Sacrament?

A. It is an holy Ordinance instituted by Christ, the King and Head of the Church.

Q. 4. Why is a Sacrament called an holy Ordinance?

A. 1. Because a Sacrament is appointed for holy Uses, namely, to be an Ordinance of religious Worship, a Mean of Grace and Salvation, and a public Badge of our Christianity. 2. Because it is appointed for holy Persons; that is, for the Members of the visible Church, who are called holy, as being separated from the World, to be a peculiar People unto God. *John xv. 19.*

Q. 5. What is meant by the visible Church?

A. That Body of Men, who in all Nations publicly profess and worship the true God in Christ according to his Word.

Q. 6. What then is the invisible Church?

A. Those of that Body whose Hearts are sincere in their Profession and Worship.

Q. 7. Are all the Members of the visible Church obliged to receive the Sacraments?

A. Yes; because they are instituted by Christ
their

their Lord, and appointed for their Benefit and Comfort.

Q. 8. Have all the Members of the visible Church a Right to partake of the Sacraments?

A. None but the Members of the invisible Church have Right in the Sight of God. But all the Members of the visible Church are supposed to have Right in the Sight of Men, unless when they forfeit this Right by gross Ignorance, or a scandalous Practice: In which Case they are to be debarred, till they receive Instruction, and manifest their Reformation. *Exod. xii. 48. 1 Cor. v. 7. 8. x. 21. xi. 28.*

Q. 9. What are the Parts of a Sacrament?

A. These two. 1. The outward sensible Signs used according to Christ's Appointment. 2. The Things signified by those Signs.

Q. 10. What are the Signs?

A. The Elements and Actions appointed to be used in the Sacrament; and these are called *outward sensible Signs*, because perceived by the outward Senses, of Hearing, Seeing, Tasting, Feeling, and Smelling.

Q. 11. What is meant by using these Signs according to Christ's Appointment?

A. Dispensing the Sacrament with and according to the Words of Institution.

Q. 12. What are the Things signified by these Signs?

A. Christ, and the Benefits of the new Covenant; that is, the Benefits of his Mediation, exhibited and proposed to us in the Covenant of Grace. See *Q. 32.—Q. 39.*

Q. 13.

Q. 13. Why is the Covenant of Grace called the new Covenant?

A. It may be called *new*, in opposition to the Covenant of Works; but it seems here to be called *new*, in reference to the old Dispensation of it before the Coming of Christ.

Q. 14. How was the Covenant of Grace dispensed before the Coming of Christ?

A. By Promises, Prophecies, Sacrifices, and Types; all which pointed out Christ as then to come.

Q. 15. How is the Covenant of Grace dispensed since the Coming of Christ?

A. By the Preaching of the Word, and the Administration of the Christian Sacraments; all which point him out as already come.

Q. 16. What are the Ends of a Sacrament?

A. These two. 1. To signify and represent Christ and his Benefits. 2. To seal and apply them.

Q. 17. How doth a Sacrament signify and represent Christ and his Benefits?

A. By the outward sensible Signs; which set Christ before us in a lively Manner as crucified, to make an Atonement for Sin, and to purchase for us all saving Benefits.

Q. 18. How doth a Sacrament seal and apply Christ and his Benefits?

A. As it is appointed to ratify and confirm God's Covenant with Believers, who by Faith discern, lay hold on, and receive Christ and his Benefits therein exhibited and represented.

M

Q. 19.

Q. 19. Of what special Benefit are Sacraments to Believers?

A. They serve to strengthen and increase their Faith and other Graces; to bind them to Obedience; to testify and cherish their Love, and Communion one with another; and to distinguish them from the World.

Q. 93. What are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are, Baptism and the Lord's Supper.

Q. 1. Were there any Sacraments under the Old Testament?

A. Yes; Circumcision, and the Passover; which pointed out Christ as to come in order to suffer and die.

Q. 2. What was Circumcision?

A. It was the cutting off the Flesh of the Foreskin; which, on God's Part, signified and sealed to the *Israelites* his Promise of sending the Messiah of their Seed, and giving them the Land of *Canaan*, with all earthly Felicity; and by this was typified, the heavenly Inheritance, and the other Blessings of the Gospel: And, on the Part of the *Israelites*, it signified and sealed their Separation from the World to be God's peculiar People; and that inward and outward Holiness that became them as such. See *Gen. xvii. Rom. iv. 11.—16. Col. 2. 10.—13.*

Q. 3.

Q. 3. *What was the Passover?*

A. It was a Lamb slain, roasted with Fire, and eaten wholly with bitter Herbs and unleavened Bread, by the *Israelites*, in memory of their Bondage in *Egypt*, and Deliverance from it; whereby was typically represented Christ, the Lamb of God, and his Sufferings for our Redemption; and the receiving of him by Faith, and with true Repentance. *Exod. xii. 3.—28. John i. 29. 1 Cor. v. 7.*

Q. 4. *Hath Christ appointed no other Sacraments under the Gospel but Baptism and the Lord's Supper?*

A. None but Baptism and the Lord's Supper; both which represent Christ as already come, and as having suffered and died: And therefore Confirmation, Penance, Ordination, Marriage, and extreme Unction, added by the Papists, are to be rejected, as not being instituted by Christ for Sacraments.

Q. 94. *What is Baptism?*

A. Baptism is a Sacrament, wherein the Washing with Water, in the Name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lord's.

Q. 1. *What doth the Word Baptism signify?*

M 2

A. Dipping,

A. Dipping, Washing, or Sprinkling.

Q. 2. *What is the outward Element in Baptism?*

A. Water; which represents the shed Blood of Christ, and all the Benefits purchased by the shedding of it.

Q. 3. *What is signified by the sacramental Action of washing or sprinkling the Body with Water?*

A. It signifies the cleansing the Soul from Sin by the Merit of Christ's Blood, and its Regeneration by his Spirit. *Acts ii. 38.*

Q. 4. *What is signified by our being baptized in the Name of the Father, of the Son, and of the Holy Ghost?*

A. 1. That Baptism is dispensed by the Authority of all the Persons of the blessed Trinity.
2. Our Belief of one God and three Persons.
3. The Need we have of each of them; namely, of the Father to contrive, of the Son to purchase, and of the Spirit to apply our Salvation.
4. Our Vow, That this God shall be our God, and that we shall be his People.

Q. 5. *What is meant by our ingrafting into Christ?*

A. 1. Our Admission into his visible Church.
2. Our Union with him, as Members with the Head. *1 Cor. xii. 12. Gal. iii. 27.*

Q. 6. *What is here meant by our partaking of the Benefits of the Covenant of Grace?*

A. Our being received into God's Covenant, and intitled to all the special and saving Benefits of Christ's Purchase.

Q. 7. *What is included in our Engagement to be the Lord's?*

A. That

A. That we renounce all our Sins and Lusts, and give ourselves up to his Love, and the Obedience of his Laws.

Q. 8. Are the Privileges and Benefits here enumerated, sealed to all who are baptized?

A. All who are baptized, are admitted into the visible Church, and have a Right to the external Privileges thereof; but saving Union with Christ, and the Special Benefits of his Mediation, are sealed only to those who are sincere in their Profession, and fulfil their Engagements.

Q. 95. To whom is Baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible Church, till they profess their Faith in Christ, and Obedience to him; but the Infants of such as are Members of the visible Church are to be baptized.

Q. 1. Are Persons out of the visible Church to be baptized?

A. Not till they profess Faith in Christ, and Obedience to him; because till then they are not Christians, nor within the Covenant of Grace, for whom alone Sacraments are appointed.

Q. 2. How doth it appear that the Infants of Church-members have a Right to Baptism?

A. 1. Because the Children of the Jews had a Right to Circumcision. 2. Because they have

an Interest in the Covenant; the Promise being made to Believers and to their Seed, *Acts* ii. 39.

3. Because they are capable of Covenant-blessings; for our Saviour assures us, *that of such is the Kingdom of Heaven*, *Matth.* xix. 14. 4. Because it cannot be doubted that the Apostles baptized little Children, when they baptized whole Families, *Acts* xvi. 15. 33.

Q. 3. *What is the Duty of those who are baptized in their Infancy?*

A. They ought to be thankful to God for receiving them so early into his Covenant; to study to know and obey their God and Redeemer; and to renew, as soon as they are capable, their baptismal Engagements in the Sacrament of the Lord's Supper, otherwise their Baptism will only serve to increase their Guilt and Condemnation.

Q. 96. *What is the Lord's Supper?*

A. The Lord's Supper is a Sacrament, wherein, by giving and receiving Bread and Wine, according to Christ's Appointment, his Death is shewed forth; and the worthy receivers are, not after a corporal and carnal Manner, but by Faith, made Partakers of his Body and Blood, with all his Benefits, to their spiritual Nourishment, and Growth in Grace.

Q. 1.

Q. 1. Wherein do Baptism and the Lord's Supper differ?

A. 1. In the outward Signs. 2. Baptism is for our public Admission into the Church, and therefore is to be received but once. The Lord's Supper is for our spiritual Nourishment, and on that Account is to be received often. 3. Baptism is to be dispensed even to Infants; the Lord's Supper only to such as are of Years, and able to examine themselves, 1 Cor. xi. 28.

Q. 2. Why is this Sacrament called the Lord's Supper?

A. Because it was appointed by our Lord immediately after the Paschal Supper, being that Night in which he was betrayed by Judas. 1 Cor. xi. 23.

Q. 3. What are the outward Elements in this Sacrament?

A. Bread and Wine; which represent the Body and Blood of Christ, with all his Benefits.

Q. 4. How hath Christ appointed the Bread and Wine to be given and received?

A. He hath appointed both to be given to the People, and hath enjoined the People to receive both; contrary to the Practice of the Papists, who refuse the Cup to the People.

Q. 5. What is signified by breaking the Bread, and pouring forth of the Wine?

A. The breaking of Christ's Body, and the shedding of his Blood upon the Cross, to make an Atonement for Sin, and to purchase for us all saving Benefits.

Q. 6.

Q. 6. What is signified by the People's receiving the Bread and Wine?

A. Their Acceptance of God's Covenant, or their receiving Christ as offered and given, and their Dedication of themselves to God through him.

Q. 7. Why are we to shew forth Christ's Death, and keep up the Remembrance of it?

A. 1. In obedience to his Command. 2. In gratitude to him who died for us. 3. To testify to the World that we are his Disciples.

Q. 8. Who may be said to be worthy Receivers?

A. True Believers; who shew forth Christ's Death with Knowledge, Faith, Repentance, Love, new Obedience, and the like good Dispositions.

Q. 9. Are Believers made Partakers of Christ's Body and Blood after a corporal and carnal Manner?

A. No. This would be to eat the very Flesh and drink the very Blood of the Son of God; which, though maintained by the Papists, is most impious and absurd; a Contradiction to our Reason and Senses, which tell us, that the Elements still continue to be real Bread and Wine.

Q. 10. Doth not Christ say, This is my Body, and, This is my Blood?

A. Yes: But these Words are to be understood in a figurative Sense; that is, that the Bread and Wine are the appointed Signs and Memorials of his Body and Blood.

Q. 11. How then are Believers made Partakers of Christ's Body and Blood, with all his Benefits?

A. It

A. It is by Faith apprehending, receiving, and applying to themselves Christ crucified, and the Benefits of his Death, as held forth in the Sacrament. 1 Cor. x. 16. 17.

Q. 12. *How doth the worthy receiving of the Lord's Supper tend to promote our spiritual Nourishment, and Growth in Grace?*

A. 1. As the lively Representation of Christ's Death is an excellent Mean to strengthen our Faith, to quicken our Repentance, Love, Hope, and other Graces. 2. As hereby we come under fresh Obligations to all the Duties of Christianity; for as Christ and his Benefits are sealed unto us, so we again seal and confirm our baptismal Engagements to be the Lord's.

Q. 13. *What Duties of Christianity do we come under fresh Obligations to by this Sacrament?*

A. To all of them; especially, 1. To the Duties of Piety and Devotion; this being a seal of God's Covenant. 2. To the Duties of Love and Charity to Men; this being a special Token and Mean of the Communion of Saints. 3. To Patience and Submission under Afflictions, in hope of eternal Life; this Sacrament being a Pledge and Earnest of Christ's second Coming, in order to complete our Deliverance and Salvation. 4. To oppose the World in its evil Customs and Practices; this Sacrament being a public Badge of our Christianity, by which we are distinguished and separated from the World to be God's peculiar People, zealous of good Works. 5. To spiritual Mindedness, and a heavenly Conversation; this Sacrament being a Type of Heaven, where

where all the Saints have constant Communion with God, sweet Fellowship one with another, and live in perfect Holiness and Happiness.

Q. 14. Is not the Grace of the Holy Spirit promised to attend the right Use of the Sacrament?

A. Yes; and without this all will be ineffectual. See *Q. 91. 3.*

Q. 97. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge to discern the Lord's Body, of their Faith to feed upon him, of their Repentance, Love, and new Obedience; lest, coming unworthily, they eat and drink Judgment to themselves.

Q. 1. What are we to examine with respect to Knowledge, Faith, and the other Graces here mentioned?

A. 1. If we be really possessed of them. 2. If we have them in Exercise.

Q. 2. Why should we be possessed of these Graces?

A. Because without these we cannot be in Covenant with God, and so can have no Right to the Sacrament.

Q. 3. Why should we have them in Exercise?

A. Because the Exercise of these Graces is necessary

cessary to our partaking with Acceptance and Profit.

Q. 4. What is the Use of Knowledge?

A. To discern the Lord's Body; that is, 1. To distinguish between the Bread and Wine, and the Body and Blood of Christ thereby represented. 2. To know what Christ hath done and suffered for our Salvation. 3. To understand the Design of this Ordinance, and the Nature of the Covenant of Grace, of which it is a Seal,

Q. 5. What is the Use of Faith?

A. To feed upon Christ, that is, to discern him as set forth in the Sacrament; to lay hold on and receive him as offered and given; to apply him and his Benefits to ourselves, according to our Wants and Necessities. See *Q. 86. 1.—10.*

Q. 6. What is the Use of Repentance?

A. To mourn for Sin, the Cause of Christ's Sufferings, and to resolve to sin no more. See *Q. 87. 1.—11.*

Q. 7. Why is Love necessary in the Sacrament?

A. Because it is a Love-feast, wherein we profess to hold Communion with God and with one another. See *Q. 42. 3.*

Q. 8. Why is new Obedience necessary?

A. Because in the Sacrament we dedicate ourselves to God in Christ, and vow Obedience to him. See *Q. 87. 9.*

Q. 9. May they who want Assurance partake of this Sacrament?

A. Yes; if they have a due Sense of their Need of Christ, and unfeignedly desire to be found in him,

him, and to depart from all Iniquity; for Promises are made, and this Sacrament is appointed for the Relief even of weak and doubting Christians: *Matth. xii. 20. 26. 28.*

Q. 10. What is the Danger of unworthy communicating?

A. Persons who communicate unworthily, eat and drink Judgment to themselves; that is, they expose themselves to temporal, spiritual, and eternal Judgments.

Q. 11. What is the Sin of unworthy Receivers?

A. They are guilty of the Body and Blood of the Lord; that is, they profane an Ordinance, in which Christ crucified is represented; and thereby treat his Body and Blood with a Contempt like that of his Murderers, who affronted and insulted him as if he had been the vilest of Criminals.

Q. 12. Is so great a Sin as this pardonable?

A. Yes; upon sincere Repentance; for the Blood of Jesus cleanseth from all Sin.

Q. 98. What is Prayer?

A. Prayer is an offering up of our Desires to God, for Things agreeable to his Will, in the Name of Christ, with Confession of our Sins, and thankful Acknowledgment of his Mercies.

Q. 1. How is Prayer an effectual Mean of Salvation?

A. Prayer

A. Prayer is made an effectual Mean of Salvation, by the Spirit's disposing and enabling a Person to pray in Sincerity and with Success: *Gal. iv. 6. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father. Rom. viii. 26. Likewise the Spirit also helpeth our Infirmities; for we know not what we should pray for as we ought: But the Spirit itself maketh Intercession for us with Groanings which cannot be uttered.*

Q. 2. What is meant by the offering up of our Desires to God?

A. Our requesting of him such Things as we need, and that with Sincerity, or from the Heart.

Q. 3. What are we to pray for?

A. For Things agreeable to the Will of God; that is, all spiritual Blessings necessary to Salvation, Grace here, and Glory hereafter, and such temporal Things as he sees to be best for us.

Q. 4. How are we to put up these Petitions?

A. With a deep Sense of our Wants, and a firm Hope in God's Power and Goodness to grant our Desires.

Q. 5. How are we to make Confession of our Sins?

A. With Grief and Hatred of them, and sincere Resolutions to forsake them.

Q. 6. How are we to thank God for his Mercies?

A. With a humble Sense of our own Unworthiness, and a grateful Sense of his Goodness.

Q. 7. In whose Name are we to pray?

A. In the Name of Christ, because he is the only Mediator between God and Man.

Q. 8. What is it to pray in the Name of Christ?

A. It is to depend on his Merits and Intercession for the granting our Desires, and accepting our Confession and Thanksgiving. *Col. iii. 17.*

Q. 9. Are we to pray only for ourselves?

A. No; we are to pray also for others, for all Men, even for Enemies.

Q. 10. Is not the Spirit promised to help us in Prayer?

A. Yes.

Q. 11. How doth the Spirit help us in Prayer?

A. By stirring us up to the Duty, by enlarging our Hearts in it, and by exciting in our Souls proper and suitable Dispositions.

Q. 12. What are the suitable Dispositions for Prayer?

A. Reverence and Humility, Hope and Trust, Importunity and Perseverance, Patience and Submission, Love and Charity to all Men.

Q. 99. What Rule hath God given for our Direction in Prayer?

A. The whole Word of God is of Use to direct us in Prayer; but the special Rule of Direction, is that Form of Prayer which Christ taught his Disciples, commonly called *The Lord's Prayer.*

Q. 1. How is the Word of God of Use to assist and direct us in Prayer?

A. 1. As it furnishes us with Thoughts and Expressions

Expressions suitable for Prayer. 2. As it points out the essential Qualifications of Prayer. 3. As it sets before us the Example and Practice of good Men and Saints, with respect to Prayer in former Times. 4. As it affords an excellent Pattern of Prayer, composed by Christ himself for the Benefit of his Disciples and Followers, called *The Lord's Prayer*.

Q. 2. Are we enjoined to use the very Words of the Lord's Prayer by Way of Form, or is it only intended as a Directory?

A. We may no doubt warrantably use the very Words of this Prayer, but are not confined to them; this Prayer being designed as a Pattern or Directory, rather than a Form; as appears by considering, 1. That this Prayer is expressed in different Words by different Evangelists, *Matth. vi. 9. Luke xi. 2.* Again, 2. Neither Christ himself, nor his Apostles, did always afterward use this Form of Words; as is evident from *John xi. 41. xvii. 1. Acts i. 24. vii. 59.* And, 3. The Words with which this Prayer is ushered in by *Matthew*, shew it to be intended only as a Directory; *After this Manner therefore pray ye.*

Q. 100. What doth the Preface to the Lord's Prayer teach us.

A. The Preface to the Lord's Prayer (which is, *Our Father which art in Heaven*) teacheth us to draw near to God

with all holy Reverence and Confidence, as Children to a Father, able and ready to help us; and that we should pray with and for others. —

Q. 1. What are the Parts of the Lord's Prayer?

A. The Preface, the Petitions, and the Conclusion.

Q. 2. What is the Preface?

A. Our Father which art in Heaven.

Q. 3. In what Respects is God here called our Father?

A. In respect both of Creation and Adoption.

Q. 4. What doth this Preface teach us?

A. To draw near to God in Prayer, as Children to a Father; that is, 1. With Reverence and holy Fear, because he is in Heaven. 2. With holy Boldness and humble Confidence, because he is our Father. 3. With Hope and Trust in his Power, and Goodness to help us, because he is our Father in Heaven. 4. With Love and Good-will to our Fellow-creatures, and with a Heart disposed to pray, not only for ourselves, but in Society with, and for one another; because he is our Father.

Q. 5. How are the Petitions in the Lord's Prayer divided?

A. The first three relate chiefly to God's Glory, and the last three to our Good and Benefit.

Q. 6. Why are they ranked in this Order?

A. To teach us to seek God's Glory in the first Place, and above all Things.

Q. 101. *What do we pray for in the first Petition?*

A. In the first Petition (which is, *Hallowed be thy Name*) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known; and that he would dispose all Things to his own Glory.

Q. 1. *What is the first Petition?*

A. *Hallowed be thy Name.*

Q. 2. *What is meant by the Name of God here?*

A. God himself, and every Thing by which he makes himself known. See Q. 53. and 54. 2.

Q. 3. *What is it to hallow God's Name?*

A. To reverence, sanctify, and honour it; to acknowledge and shew forth his glorious Perfections.

Q. 4. *What is supposed in this Petition?*

A. That Men by Nature are neither able nor disposed to glorify and honour God aright.

Q. 5. *What is the first Thing prayed for in this Petition?*

A. That God would incline and enable us, and all Men, to know him, and glorify him in all Things.

Q. 6. *What is the second Thing prayed for in this Petition?*

A. That he would in his Providence so order all Things, as to promote his own Glory, and the Interests of Religion and Virtue.

Q. 102. What do we pray for in the second Petition?

A. In the second Petition (which is, *Thy Kingdom come*) we pray, That Satan's Kingdom may be destroyed, and that the Kingdom of Grace may be advanced, ourselves and others brought into it, and kept in it; and that the Kingdom of Glory may be hastened.

Q. 1. What is the second Petition?

A. *Thy Kingdom come.*

Q. 2. What is meant by Kingdom here?

A. Both the Kingdom of Grace and the Kingdom of Glory.

Q. 3. What is the Kingdom of Grace?

A. The Dispensation of the Gospel, by means of which the Holy Spirit gathers in the Elect, and trains them up for Heaven.

Q. 4. What is the Kingdom of Glory?

A. The happy State of Saints in Heaven after the Resurrection.

Q. 5. What is supposed in this Petition?

A. That Men by Nature are under the Dominion of Sin and Satan.

Q. 6. What are the chief Things prayed for in this Petition?

A. These four. 1. That Satan's Kingdom may be destroyed; that is, that Idolatry, Superstition, and Sin, may be rooted out of the World. 2. That the Kingdom of Grace may be advanced;

ted ; that is, that the Gospel may be propagated far and wide, with Power and in Purity. 3. That we and others may be brought into it, and kept in it ; that is, that *Jews* and *Gentiles* may be converted to Christ, and enabled to persevere in the Faith and Obedience of the Gospel. 4. That the Kingdom of Glory may be hastened ; that is, that all the Purposes of Providence and Grace may be speedily accomplished, that so the perfect Happiness of the Saints may take place, when they shall reign with Christ for ever in Glory.

Q. 103. What do we pray for in the third Petition ?

A. In the third Petition (which is, *Thy Will be done on Earth, as it is in Heaven*) we pray, That God, by his Grace, would make us able and willing to know, obey, and submit to his Will in all Things, as the Angels do in Heaven.

Q. 1. What is the third Petition ?

A. *Thy will be done on Earth, as it is in Heaven.*

Q. 2. What is supposed in this Petition ?

A. That Men by Nature are averse to Good, and prone to Evil.

Q. 3. What is meant by the Will of God here ?

A. Both the Will of his Precepts and the Will of his Providence.

Q. 4.

Q. 4. What is prayed for with respect to the Will of God's Precepts?

A. That we, and all Men, may be inclined and enabled to know and obey it.

Q. 5. What is prayed for with respect to the Will of God's Providence?

A. That we, and all Men, may be inclined and enabled to submit to it, and rightly to improve our Lot, whether it be prosperous or adverse.

Q. 6. What is it to submit to Providence?

A. It is to be content with our Condition, and to acquiesce in the Will of God, without Impatience and Murmuring; firmly believing, that he knows what is good for us, and that he will order all Things for the best to them that love and fear him.

Q. 7. In what Manner are we to do and submit to the Will of God?

A. As the Angels do in Heaven; that is, humbly, cheerfully, faithfully, and constantly. *Psal. ciii. 20. Heb. i. 14.*

Q. 104. What do we pray for in the fourth Petition?

A. In the fourth Petition (which is, *Give us this Day our daily Bread*) we pray, That, of God's free Gift, we may receive a competent Portion of the good Things of this Life, and enjoy his Blessing with them.

Q. 1.

Q. 1. What is the fourth Petition?

A. Give us this Day our daily Bread.

Q. 2. What is meant here by daily Bread?

A. All the Necessaries of Life; Health, Food, Raiment, and the like.

Q. 3. What is supposed in this Petition?

A. That by Sin Men have forfeited all Right to the Comforts and Necessaries of Life.

Q. 4. What is prayed for in this Petition?

A. Two Things. 1. That we and others may, of God's free Gift, receive a competent Portion of the good Things of this Life; that is, such a Portion as our Needs and Circumstances do require. 2. That we may enjoy God's Blessing with them; that is, that we may have the Creatures made useful and comfortable to us, and that we may be enabled to be thankful for them, and not to abuse them.

Q. 5. Why doth Christ teach us to pray for daily Bread?

A. To teach us, that God is the supreme Proprietor and Disposer of all Things; that our Enjoyment of, and Comfort in the Creatures, is wholly owing to his Bounty and free Gift; and that a constant Dependence upon God, and daily Exercise of Prayer, is our indispensable Duty.

Q. 6. Are we not to labour for our daily Bread?

A. Yes: But it is God who enables us to labour, and renders our Labours successful; it is he that makes our Food to nourish us, and our Cloaths to warm us.

Q. 7. Why doth he teach us to pray only for daily Bread?

A. To

A. To teach us Contentment with small Things; to put us in mind of the Shortness of Life; and to prevent anxious and disquieting Cares about the Time to come.

Q. 105. What do we pray for in the fifth Petition?

A. In the fifth Petition (which is, *And forgive us our Debts, as we forgive our Debtors*) we pray, That God, for Christ's sake, would freely pardon all our Sins; which we are the rather encouraged to ask, because by his Grace we are enabled from the Heart to forgive others.

Q. 1. What is the fifth Petition?

A. And forgive us our Debts, as we forgive our Debtors.

Q. 2. What is supposed in this Petition?

A. That Men by Sin, are Debtors to the Law and Justice of God, and cannot make the least Satisfaction for that Debt.

Q. 3. What is prayed for in this Petition?

A. That God, of his infinite Mercy through Jesus Christ, would graciously forgive our Sins.

Q. 4. What is meant by forgiving our Debtors?

A. It is here to be understood of pardoning such as have done us any Wrong.

Q. 5. How are we to forgive such as have wronged us?

A. 1. Sincerely, and from the Heart. 2. Freely,

ly, and without revenging ourselves. 3. So as to wish them well, and do them good, *Rom. xii. 17.—21.*

Q. 6. Is this forgiving Temper necessary?

A. Yes; and we have no Encouragement to ask Forgiveness of God without it; For if we forgive not Men their Trespases, neither will our heavenly Father forgive us, *Matth. vi. 15.*

Q. 7. What is implied in these Words of the Petition, Forgive us as we forgive?

A. These Words do not imply any Equality between God's forgiving us, and our forgiving others; but that in using these Words, we oblige ourselves to forgive others, and imprecate Vengeance upon ourselves if we do it not.

Q. 106. What do we pray for in the sixth Petition?

A. In the sixth Petition (which is, *And lead us not into Temptation, but deliver us from Evil*) we pray, That God would either keep us from being tempted to Sin, or support and deliver us when we are tempted.

Q. 1. What is the sixth Petition?

A. *And lead us not into Temptation, but deliver us from Evil.*

Q. 2. What is supposed in this Petition?

A. That we are liable to manifold Temptations,

tions, and are of ourselves unable to resist and overcome them.

Q. 3. What is here meant by Temptation?

A. Whatever tends to seduce and draw us into Sin, or divert us from our Duty.

Q. 4. What is the first Thing prayed for in this Petition?

A. That God would keep us from being tempted; that is, that he would subdue our Corruptions, restrain our Enemies, or prevent our falling into the Way of Temptation.

Q. 5. What is the second Thing prayed for in this Petition?

A. That God would support and deliver us when we are tempted; that is, give Strength to resist and finally overcome the Temptation.

Q. 6. What are the ordinary Sources of Temptation?

A. 1. Satan, who goeth about as a roaring Lion, seeking whom he may devour, 1 Pet. v. 8. 2. Wicked Men, by their Counsel, Influence, and Example. 3. The World, by its Allurements and Calamities. 4. Our Lusts and Corruptions, James i. 14.

Q. 7. Why doth God permit his People to be tempted?

A. 1. For the Trial and Exercise of their Graces, viz. their Faith, Love, Patience, and the like, 1 Pet. i. 7. 2. To correct their Vices; namely, to humble their Pride and Self-confidence; to cure their Sloth and Remissness in Duty; and to excite them to Watchfulness, and a steady Dependence on divine Grace.

Q. 8.

Q. 8. What ought to support Christians under Temptations?

A. Christ's Example in his Temptations, his Victory over our spiritual Enemies, his Intercession, the promised Assistance of his Spirit, and the Hopes of Heaven, *where the Weary be at rest, and the Wicked cease from troubling.*

Q. 107. What doth the Conclusion of the Lord's Prayer teach us?

A. The Conclusion of the Lord's Prayer (which is, *For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.*) teacheth us to take our Encouragement in Prayer from God only, and in our Prayers to praise him, ascribing Kingdom, Power, and Glory, to him. And, in testimony of our Desire, and Assurance to be heard, we say, *Amen.*

Q. 1. What is the Conclusion of the Lord's Prayer?

A. *For thine is the Kingdom, and the Power, and the Glory, for ever. Amen.*

Q. 2. What is meant here by Kingdom?

A. God's universal Dominion over the World.

Q. 3. What is meant by Power?

A. His almighty Strength and Ability to direct and govern his universal Kingdom.

Q. 4. What is meant by Glory?

A. His

A. His divine Excellencies manifested in his Works, viz. in the Creation and Government of this his universal Kingdom.

Q. 5. What is meant by these Words, for ever?

A. That the Kingdom, Power, and Glory, does, and always will, belong unto God.

Q. 6. What is the first Thing taught us by this Conclusion?

A. To take our Encouragement in Prayer, not from ourselves, or any Creature, but from God only.

Q. 7. How does God's being for ever possessed of the Kingdom, Power, and Glory, encourage us in Prayer?

A. In so far as this shews us, 1. That God, and he alone, is to be prayed to, since he is possessed of all Dominion, Power, and Excellency. 2. That he is abundantly able to help us, and will order all Things well; since he governs the World, and is absolutely perfect. 3. That he can always assist and relieve us, and for ever make us happy; since the Kingdom, Power, and Glory, belong to him for ever. 4. That we may safely rely on him for Help and Happiness; since he hath already manifested his Excellencies in his Works.

Q. 8. What is the second Thing taught us by this Conclusion?

A. In our Prayers to praise him, or to join Praises with our Prayers.

Q. 9. How are we to praise him in our Prayers?

A. 1. By ascribing to him Kingdom, Power, and Glory, and all other Excellencies. 2. By sincerely

sincerely aiming at the Advancement of his Kingdom, and the Manifestation of his glorious Perfections in all we pray for.

Q. 10. *Why is the Word Amen used to conclude this, and generally all our other Prayers?*

A. The Word *Amen* signifies, *So be it, So let it be, or So it shall be;* and is used by Way of Conclusion, to express the Sincerity of our Desires, and the Assurance we have that God will hear us.

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